



Tarpan

a vedik ritual

Ranjan

2016



tarpan

इहरादी with इहरादीहा

ॐ ऋषीर् ritual
for Departed Ancestor by blood or affection
meaning importance & understanding

*Vedic Thanks Giving
From scriptures to timeline
Knowing is Wise
Tradition is human*

*a six part eBook revised edition
kindle, ePub, pdf, torrent, zip*

ranjan

prayer

ब्रह्मा the creator

विष्णु the preserver

लहइह the destroyer

देवि नमस्तुते

(goddess divine)

इअइकत words used

Meaning is given then and there for ease

Preface

I had almost no inclination, towards Ritual, Astrology or Religion as such with the turn of millennium, decided to take off from work or be on sabbatical not to pursue any interest or hobby, but to stay away from money and material wealth that money could get, for whatever stupid reason, simply let's do it, not knowing what was in store Perhaps penance to cleanse the soul of accumulated sin

Now one needed occupation, like any retired person, so went for the study of comparative religion, various faith in the world and the science & art of interpretation of Vedic Astrology as working free with no consideration in my field was next to impossible

Advocate friend of mine, *today in 2016 is top 10 paid senior advocate in High Court of Delhi as reported in media*, who had the original, **‘Sarae Jahan Sae achaa hidustan hamara’** penned by Iqbal where for reasons best known to Indian Polity since independence, had omitted the most powerful and glorious last but one stanza for reason quite obvious

.,. in Roman Script

`Yūnān o-Miṣr o-Rūmā, sab miṭ ga'e jahān se
Ab tak magar hai bāqī, nām o-niṣhaṇ hamārā
Kuch bāt hai kih hastī, miṭṭī nahīn hamārī
Ṣadiyon rahā hai duṣhmaṇ daur-i zamān
hamārā
Iqbāl! ko'ī maḥram apnā nahīn jahān men
Ma 'lūm kyā kisī ko dard-i nihān hamārā!

English Translation.,.

*In a world in which ancient Greece, Egypt,
and Rome have all vanished without trace
Our own attributes (name and sign) live on
today*

*There is something about our existence for it
doesn't get wiped*

*Even though, for centuries, the time-cycle of
the world has been our enemy*

Iqbal! We have no confidant in this world

What does any one know of our hidden pain?

This made me pause for a moment to think, how true, Greek Civilisation gone, in its place its Greek Orthodox Church, Egyptian Civilisation lost to Coptic Christians who in turn made way for Islam, Roman Civilisation turning Roman Catholic, ancient civilisations lost with their gods & goddess

The only surviving civilisation from the Ancient world is the Vedic Indian Civilisation in all its colours and shades, which is *Sanatan* or perennial a eternal faith of Idol worshippers of Gods and Goddesses, Deities and Demons, gods of elements, flora & fauna, planets of the zodiac and beyond

For the believer its God, else just a stone
or any other material at best a piece of art

Islam entered India in 680 AD with the fall of
Makran kingdom in Baluchistan, the Umayyad
dynasty established in Sindh in 711 AD
By 1192 AD with defeat and death of
PrithviRaj Chauhan, the fall of Delhi, Islam
ruled with a heavy hand till 1707 AD, with
death of Aurangzeb a weekend Moslem
Mughal rule lost to British in 1757 AD after
the Battle of Plassey, finally ending in 1857
1000 + years under Islam, as state religion,
with limited or no rights, non-moslems had
dhimmi status by paying *jizyah* tax for
survival in addition to *khiraj* taxes

Temples were destroyed as Islam stood, against idolatry. History as it stood and the *nazm*, verse of Iqbal, made a fascinating study a continuous project how the Vedic Indian civilisation survived, was it the rituals, caste, tradition, faith that accepted defeat, subjugation, humiliation, destruction of place of worship, second class status under Islam gave the purpose to understand the Vedic system & culture in all its dimension

Founder of Islam, had led the way to destroy the 360 idol temple of kaaba, where in all probability 360 idols meant 360 degrees of the zodiac and the idols of that number of

deities of planetary system the stars the gods and goddess that were making pre-Islamic pagan kaaba as the 1st biggest or most sacred idolatry Temple in the Ancient world of Pre-Abrahamic world, some researchers and interpreters consider it to be representing 360 days in the year

Newer studies being made on supposedly archaeological findings in the region, consider kaaba to be the temple of Pagan Moon God and other deities with many names from Babylonian *Elohim*, Assariyan Aramic *Alaha*, Semitic *Ilah*, Judeo-Christian moon god of *Hubal* being made supreme God in Islam

Non verified historical fiction, or fantasy as called by Muslims, bizarre sounding without any reference to substantiate the claim, except similarity of element of crescent moon and the holy water with *Shiva Shankar Mahadev* and holy *Ganga* water in Hinduism to claim that it was a Shiva Temple, destroyed like any other temple that Islam as invading Muslims did to non-Islamic places of worship, yet another group calls it a *shani* Temple, where black stone represents *Shani* (planet Saturn) as found in the meteor *Shani* Temple of *ShaniSingnapore* near *Shirdi* in India, like any other subject of interest and intrigue, kaaba's antiquity, in

absence of historical reference has generated many idea and concept, a matter of debate between anthropologist, archaeologist, religious apologist and many more including historical fictionist getting past the past Islamic kaaba

Yazidi's of middle east from Ancient Mesopotamian times are the other faith who practice caste system their calendar dating back 4750 BC, still in use, where 2016 is 6766 in Yaznadism, today is recognised as distinct ethno-religious group among kurds by UNESCO and world, who are fighting for survival against ISIS in Middle East

Sword of Islam, left none in its march of
victory to east except the Tibetan Plateau
A Great civilisation though not part of Iqbal's
sarae jaha but equally important the Persian
civilisation of Zoroastrian Iran-Iraq, third
oldest faith after, Yeznadism and earlier
Zoroastrian faith of Zuwanism, now extinct
where deity Zurwan and the eternal twins
Angra Mainyu and Ahura Mazda, are equal
but opposite, made way for present day
Zoroastrian religion that was the most
powerful culture and faith in Persia, under
Cyrus the great falling to Arab invaders and
Islam, making them a minority of 70,000
today in India and few thousand abroad

Islam had triumphed Syria, Jordan, Libya, Sassanid and Byzantine empires that lost against the might of Muslim Arabs in the middle east, north Africa to Indonesia where only one small island of Bali that stood secure & isolated and Islam not reaching Siam and Khmer kingdoms and far east

Red khmer ruler PolPot the tyrant and the khmer Rouge years of destruction anti-religion ultra-Maoist rule, Angkor Thom the biggest city in the world in 802 AD built by Hindoo king Deveraja Jayvarman II of 1000 square kilometres and million people Angkor Wat temple built later

by Suryavarman II the largest *Brahma*,
Vishnu, *Shiva* the Hindoo Trinity with
Ganesh and many other idols including
Buddha, *Vishnu avatar* reincarnation in
absence of any better and correct word,
added later at Ankor Wat temple, world
stands testimony to scale size and
architectural wonder with minimum decay

The above mentioned is history and bear no
comment of right or wrong, good or bad as
it is not relevant to this study of
Shradh & Tarpan, though parallel to Vedic
tradition is my ongoing study on how and
why be it wisdom, intelligence, pragmatism,

culture, language, tradition, evolved DNA
and other factors that made the eternal
religion the Vedic Civilisation survive all odds
of time, persecution by invaders and forced
conversion to dignity, wealth, slaves and
power or to be a slave a *dhimmis*

This stanza forms and is part of
The *Ayodhya SriRam jnamBhumi babri*
dispute judgment, complete *nazm* verse
with stated couplet is available

I now got my occupation of exploring the
vast ocean of knowledge, where a lifetime
would only scratch the surface

I have taken the liberty to put across, Indian culture, and the faiths springing from Vedic Thought with Christian value of Thanksgiving for better understanding and ease to relate. Similarity or not is not the purpose, nor reason, though amazing similarity of belief and thought is found in most faiths when connecting to God

God being perceived in many a form
Sanatan Dharam considers God who is invisible, formless, omnipresent, omnipotent, omniscient, the indweller of all well beings
idol a symbolic perception of God in infinite form present within all, that's why demon but no devil, love no hate

chapter i

*Thanks giving a harvest festival, to start with
when Man thanked God for good harvest
going onto to be a Church event with the
prayer to the good lord*

*"may God in his infinite love and mercy bring
the whole Church, living and departed, in the
Lord, to a joyful resurrection and the
fulfilment of his eternal kingdom"*

To pray for the departed is to know whom to pray for, the ancestor by blood or ancestor who are not blood relative though they mean more, elders who have been family friends and or friend's relation but perceived as good as blood ancestor

I have taken both, by blood and elders not by blood, therefore they form the threads to fabric on which the concept of 'Pitra paksh and shradh & tarpan the Vedic thanks giving to the departed has been drawn

*It being a story of my ancestor maternal &
paternal by the union of my mother & father
that produced me and those I looked up to,
but not related by blood*

*The quest for my roots lead me to
discover such amazing facts of life and
the value system that continues to erode
as time goes by.,.*

*Greed one up ship where intellect is used to
out smart and to claim that does not belong
in blood bonds*

What started as a brief historical paper, put together for the family & patidars (larger family) of Mawai & Balleria ki Chungii has expanded with each revision to take this form of Book the 6th draft and 5th revision, narrative being both 1st person and 3^d person, a mixed narrative

I would like to place grateful thanks to those whose guidance and inputs made it possible

Notes from my diary as, I observed since childhood, places I visited with or without my parents that ran more than mere travelogue

*Pundits of Mattan in Anantnag District of
Kashmir, Pandas of Badrinath, Ayodhya,
Gaya, Kashi, Prayag among others to Barhni
in Nepal*

*Grateful to lot more who helped and
encouraged the difficult task of collecting
information of forgotten past*

Introduction

chapter ii

*Ancestor thus named are real names but
they could be anyone with any name*

*A face or a name in crowd
that makes good copy to read
the fact does not change
which is to make the larger point and the*

ethos of defining the ancestry and

The Vedic Thanks Giving

To The Departed

This being a multi chapter, six part book understanding the complexities of the subject its rituals and place to perform where :

Part 1

The meaning and the ritual of Vedic thanks as given in sanskrit holy text translated in English not by the author multi sourced due credit where ever possible has been given on commentaries of holy text

Part 2

*Ancestry by blood as sealed at birth, and how
it fades or stays over time, erosion of human
values and the lust for copper turns out to
be more powerful and thicker than blood*

*As much as it may seem glorification of my
parents at times, truth as it appears needs
to be stated and in knowing any person is
good bonding, why not parents & beyond,
family history and past can be fascinating*

Part 3

Paternal ancestry and the legend of Mawai, my native village, how they became nomads after they lost their lands and permanent habitat of Saket, area around Ayodhya, and went all around to Barhni in Nepal that's why the nomenclature sealed for generations to be, Barhania Misr' as we were, are and will be called, though the generation next is oblivious of this fact like most of history

Part 4

Maternal grand parents, city house and subsequent loss of house, original natives of Kherii khota, where large land holdings belonged to my maternal great Grand parents. Village from where the two brothers, ShymaPati and RamChander moved to city and anchored themselves, close to each other in Azamgarh Town

Part 5

*Ancestry that's made out of respect love &
affection for those elders who are not blood
relations but the bond of truth, affection
beyond caste and class, let it be water that
is thicker than blood*

*No claim to fame has been made, as it not
being of any relevance to the subject*

Part 6

Vedic astrology and Pitru Dosh, problems arising and ways to please the disturbed departed soul for love peace and happiness

Vedic Astrology signifies equal importance to Thanks Giving and clearly shows the root of many a miseries of some departed soul kept in pain by the wrong doing of some other departed soul or the debt of the wrong to be made good by the descendants. That Many interpretation that many reason

chapter iii



How to get

The Number of Ancestor

over 7 generations

Seven generations is what is considered to look for ancestry in Vedic terminology

It becomes a huge number as 1st generation of two (2) parents father and mother + add (4) four grand parents as 2nd = six (6) + (8) great grand parents as 3rd + add sixteen (16) as generation 4th + thirty two (32) add as 5th + sixty four (64) further added as 6th making the number so far as one hundred twenty eight (128) added finally as the 7th generation makes the ancestry of two hundred and fifty six (256)

Some text and rituals consider a minimum of three (3) generations corresponding to eight Today other than Royalty not much is known beyond great grand parents to trace seven generations back requires mammoth tasks time and effort

Generation now are modern, supposedly thinking parents trying and adding numbers to wealth with less and less inter active time with children have lost and are least interested or trying to know ancestry often the attitude being who has the time till heavens fall

*But when things seem to be going all wrong
running to astrologers and performing rituals
of peace to the departed a selfish motive, but
never the less forced by fear and desire to
make it in the material world, if one does it
with faith and devotion when going is good
makes better sense than performing the
ritual out of fear and anxiety*

*Vedic Thanks Giving does get performed
normally an once annual ritual that neither
cost much time or money a small effort is all
it takes to remember and stand in gratitude
to departed ancestor*

chapter iv

To Those who made me

reach out to discover

My Ancestry

a tribute & gratitude

*To know the names and about my ancestry,
it was made possible by Family elders
especially Munna Pradhan of Barri Patti in
Mawai, who arranged meetings and delivered
information as kept with the families
including one railway ticket collector of
Awadh Tirhut Railway in 1920's a Barhanian
Misra' thus related, Misra's of Nepal who no
longer stayed in Barhni, records maintained
by Pandas of holy places*

Vimla Devi, who narrated her pain not to world but me whose story telling of historical history while I stayed in Azamgarh all alone when only twelve years old, away from Parents, my mother's step mother, because of whom mother left home barely nine for Allahabad not to return to stay more than a week at her father's house

With Open mind absorbing facts and weighing other persons viewpoint one is able to appreciate with understanding the diabolical character

Maid at 100+ years as described and looked totally bend, in late nineties, when I met her secrets that only she was privy too, while serving at Varnapul mansion in Varanasi, in whose lap ManiMala had played as a child, that being her Nanehaal, her maternal grand-parents house

Centurion maid had witnessed the marriage of Bela, Chameli nick name of girls of the house who were cousins

I visited to hear and learn the past as it unfolded even in being so frail but alert

*They are some who need to be mentioned
else it would not have been possible to put
all this together*

*Dedicated to my elders of family, family
friends that form the vast reservoir of such
fond memories that came my way
out of love & affection more precious than
any dime*

*Wealth that would have come as inheritance
of which I was legally entitled, deprived to
me means nothing in what I received in
terms of love & affection*

*To near and dear one's with special mention
of Shiv Kumar Ojha, Bengali, Bhojpuri, Hindi
writer who worked in Calcutta and Mauritius
whose inputs from his book, 'ek nirali aurat'
woman ahead of time, is part of the
narrative, character of Maya based on
ManiMala biography of sorts, and to those
who were fond of me, and have departed,
for me they make the ancestry thicker
than blood*

*To those who have no one to mourn or
remember to do the tarpan during Pitra
paksh or Shradh, period of thanks giving
with faith, once each year in Vedic Panchang
(calendar)*

I was fortunate to have learnt the meaning and the importance from various masters cut across India Nepal to Tibetan masters from Twang Monastery, birth place of 6th Dalai Lama, to Tibetan scholars from north east to McLeodganj, Dharamshala headquarters of the present Dalai Lama. Learning the adaptations of Sanatan Gods & Goddess in Tibetan rich culture, Tibetan astrology including Astro-medicine and its curative powers

Simplicity to do, tarpan, vedic thanks giving traditionally in Pitra Paksha with Shradha (devotion) the Shradh tarpan ritual its meaning importance and above all benefits

For Some, Rule being that, Son cannot perform as long his father is alive

As stated in scriptures even then tarpan for others can be done after taking permission from the father that, "he the son, be allowed to do for those for whom no one might be doing" as described in Dharmasindhu where the king or Crown Prince took the permission of King or the Rajya Prohit the Royal Priest in absence of father to perform the Vedic Thanks giving in the period of pitra paksh

King or the Crown Prince and the Royal Priest were regarded as fortunate to be able to

perform the highest ritual of gratitude to the departed, more than done for the living

Such kingdoms are said to have received the blessings of the departed to be able to enjoy radiant happiness

This practice of king doing the thanks giving and remembering the departed subjects, got lost somewhere in time to make way for animal or human or both sacrifice to please the Gods and the departed

Today human sacrifice is rare even animal sacrifice is seldom. Symbolic sacrifice is the breaking of coconut to please the Gods

Water and Air, the essence of life is the medium to perform the ritual, mere taking the water in two palms and offering to departed is symbolically good enough

*Simplest of the ritual that's not idol worship
Preferably standing in river, lake tank else just offering water while looking at Sun, a daytime ritual as all offerings are towards visible Sun, which is also regarded as the Surya Bhagwan or Sun God, except Ganga teertha shradh that allows 24 hours including after dark to do the tarpan round the year, detailed later*

Shradh can also be done by offering water at Shiva Lingam temple, as Shiva being the destroyer with ganga in him, to be done in absence of any clear clean water source, like river, lake, pond or oasis

It bears no restriction for women to do, participate and or conduct any ritual in fact women were allowed to perform all ceremonies from cremating the dead to performing Shradh & tarpan for the dead and be priest in temples and other places of worship, Slowly women are being encouraged to participate, conduct rituals, against deep rooted classical opposition

Somewhere in medieval times women started getting barred from a lot many rituals, and getting confined to homes, an Islamic influence on the Hindus and Hinduism the sanatan dharma and other schools of vedic thought and religion that have come out of the Vedic fountain

Thinkers, reformers, founders of faith from the Vedic fountain have been those who took up to connect, understand, question any ritual and religious ceremony being conducted in simple words for convincing correct interpretation that was rational

The famous story of Guru Nanak dev *jee* is when he visited *Haridwar* and saw people offering water standing in sacred river Ganges towards Sun. Guru asked what are they doing and achieving by offering water in that direction facing *surya* (Sun)

1st replied I am offering water to Sun, as it is very hot to cool *Surya* (Sun)

2nd said this quenches the thirst of my departed ancestor, as water reaches them through Sun, who are behind Sun

3rd said all are doing so I am doing

Guru Nanak turned opposite and started offering water in that direction, all started correcting that water towards Sun only as all were doing, and are supposed to also it is forbidden to break the rule of God

Guru Nanak with a smile that would disarm the most powerful, humbly replied that if water can reach *Surya* Sun and to ancestor by standing in the holy river and offering to Sun than I am only sending water, a short distance to Kartarpur in Punjab, my farms are thirsty let the plants get water

The moral of the story is that Guru Nanak corrected the three that made no sense by the answers and the difference between habit that became a practice without any conviction and the ritual that is a way of doing with a rationale which is logical, standing and facing towards Sun is both symbolic like Vedic religion(s) greet with folded hands and not handshake as done by Westerners that's tradition and culture, to ensure that *tarpan* and *shradh* remains a daytime ritual for it being composed of Vasu, Rudra and Aditya which is Sun, exception being Teertha shradh, that can be performed round the clock round the year

Beauty of Vedic School of thought,
philosophy and multi religion, Within the
umbrella of the Vedas is that any and every
aspect of faith can be questioned and
convincing answer sought, without fear of
blasphemy

The way to do the ritual is facing the Sun to
do the *mantras* while doing the *jalam* and
tarpan, and not the answers that three gave,
teertha shradh also performed by self for
self further explained later

Every story rendered by Guru are simple
means to correct the meaning of the wisdom

like when Guru Nanak went to Kaaba at Mecca, his feet faced the kaaba, which hurt the sentiments of the Muslims, so they pulled it to the other side and kaaba also moved

Questioning that how did non-Muslim Guru enter Mecca maybe all were allowed at that time without much inquest or the Guru mistaken as those allowed into the prohibited for non-moslems or what actually happened or not is not the point, but the message that God is everywhere in all directions, rendered as simple stories that are easy to understand and comprehend, to connect with people of all hues and colors of intelligence

Quotes From vedic scriptures

Part 1

chapter 7

*holy sanskrit text translations multi
sourced as they were written in
translation or commented by various
scholars of Vedic literature & philosophy*

Quoting the importance from various holy
sanskrit text translations put across for
better understanding significance and the
ritual as *stated* :

in the brahmapurāṇa

Offerings made after taking into account the
time and place and done with complete faith,
abiding by all the rules and with the intention
of them being received by the deceased
ancestor, is known as *Shraadha* Vedic
thanksgiving

From ग़ारुड पुराण

Garud Puraan and other Puraans it is clearly stated that by offering this pooja to the forefathers and departed dear ones, their souls feel gratified and they bless the person

In Markandeya puran

Markandeya Purana says that if the ancestor are content with the shraddhas, they will bestow health and happiness upon the performer. However let it be known that the underlying emotion is gratitude towards them and not with the view that doing so will give good returns

Modern astrologers have expanded this very fact and build the concept of Pitra dosh in Charts, horoscope detailed later

In the Holy text श्रीमद्भागवतम्

it is mentioned that 'if a dead person has nobody to do *Shraadha* then it is the duty of the king to do *Shraadha* for the departed soul

The energy generated from the ritual of *Shraadha* is similar to the energy of the three subtle-basic components (*Sattva, Raja and Tama*) in the subtle-body of the ancestor

Hence the subtle-body is able to cross the plane of mortals (*Martyalok*), quickly, with the energy generated by the *Shraadha*

A subtle-body which crosses *Martyalok* cannot come back again into the atmosphere of the Earth to trouble his descendants. Therefore the *Shraadha* ritual has immense importance. Otherwise, many subtle-bodies trapped in the vicious circle of desires can bring obstacles in one's spiritual practice (*sādhana*) and can divert us from doing spiritual practice (*sadhana*).

From the bhagavad gita

Ch.12-Verse 5

The Blessed Lord said:

Greater is their trouble whose minds
are set on the un-manifested; for the goal
the un-manifested, is very hard
for the embodied to reach

Quoting इच्छालो इव ananda

Divine Life Society, Rishikesh

Shradh is the name of the ceremonies performed by relatives to help the Jiva (individual soul) who has cast off his physical body in death

A *Jiva* who has cast off his physical sheath is called a *Preta*

The part of the *Shradh* performed to help him at this stage is called the *Preta Kriya*

There are two classes of *Pitris*, viz., the Celestial *Pitris* who are the lords of the *Pitri Loka*, and the *Human Pitris* who go there after death. *Brahma* is the paternal grandfather of all

Kasyapa and the other *Prajapatis* are also *Pitris*, as they are the original progenitors *Pitri Loka* or the Abode of the *Pitris* is also called by the name *Bhuvar Loka*

From the bhagavad gita

Chapter 9, Verse 26:

The Blessed Lord said:

Whoever offers Me with devotion and a pure
mind (heart), a leaf, a flower, a fruit or a
little water

I accept this offering

Commentary by Swami Sivananda

Divine Life Society, Rishikesh

A gift, however small, is accepted by the Lord, when it is offered with profound faith

The Lord is quite satisfied even with a leaf, a flower, a fruit or water when it is offered with single-minded devotion and pure heart

You need not build a golden temple for Him
Build a golden temple, not to be mistaken
with Harmandir Sahib also called golden
temple with one in your heart

Enthroned Him there He wants only your devoted heart. A leaf, a flower or a fruit are merely symbols. The true means of attaining the Lord is pure unflinching devotion. All the objects of the state belong to the king

If servants of the state offer with devotion some objects to the king he is highly satisfied. Even so all the objects of the whole world belong to Him. Yet, He is highly pleased if you offer even a little thing with devotion

From The पुराण रचने

Chapter 2, Mantra 34

"Satisfy the *Pitris* (departed ancestor) with oblations of *Tarpan* (water etc.) using the word '*Svadhā*' "

Sanskrit text :

इवध्वा इथा तर्पायता मे' पितॄन्

Svadhā Stha Tarpayata Me' Pitrin

From The Mahabharata

Santi Parva

Vyasa said; Those that are conversant with
the scriptures behold, with the aid of acts laid
down in the scriptures

Soul which is clothed in a subtle body and is
exceedingly subtle and which is dissociated
from the gross body

As the rays of the sun that course in dense masses through every part of the firmament are incapable of being seen by the naked eye though their existence is capable of being inferred by reason, after the same manner existent beings freed from gross bodies and wandering in the universe are beyond the ken of human vision

As the effulgent disc of the sun is beheld in the water in a counter image, after the same manner the Yogi beholds within gross bodies the existent self in its counter image

All those souls again that are encased in subtle forms after being freed from the gross bodies in which they resided, are perceptible to Yogis who have subjugated their senses and who are endued with knowledge of the soul. Indeed, aided by their own souls, Yogis behold those invisible beings

From the ~~mahabharata~~ mahabharata

Asramavasika Parva

Vaisampayana said:

On the twelfth day, the king, properly purified, duly performed the Shradh of his deceased relations, which were characterised by gifts in abundance

From लघु इलाहा

Whatever a man, full of faith, duly gives according to the prescribed rule, that becomes in the other world a perpetual and imperishable (gratification) for the manes

At all rites in honour of the manes the word *SWADHA* is the highest benison.

During Agni-Hotra or Havan ceremony oblations are offered to the gods with the word SWAHA

From मण्डका उपनिषद्

*Translated from the original Sanskrit by
Swami Prabhavananda and Frederick
Manchester*

Finite and transient are the fruits of sacrificial rites. The deluded, who regard them as the highest good remain subject to birth and death

The word '*tarpana*' means satiating or satisfying. It implies the rites relating to satisfying the departed souls particularly one's forefathers

It consists of standing in water after bathing in a river or tank and offering water thrice taking it in the joined palms of hand, with appropriate mantras to all beings of creation from *Brahma* down to the blade of grass

Manusmriti (verse 2.176) says that *Tarpan* to *devas, pitrus and rishis* is a compulsory part of the daily routine of every *brahmacharin*. The water may be mixed with gingelly seeds (*til*). *Tarpana* is said to satiate the gods, manes and sages to whom it is offered

Vedic Sanatan Dharma considers death as a transition from one life to another. It believes that the disembodied soul badly needs help and succor from its descendents, not only during the period following the death of the physical body but also during its journey to the other worlds. It is here that come the role of the various rites performed immediately after death and also other rites that are repeated every month for a year or even every year thereafter

These rites generally go by the name '*shradh* ' the literature on the subject of *shradh* or *pitra puja*n is enormous

The original concept of performing the ritual of *Shradha* was conceived by *Sage Atri*, son of *Lord Brahma*

Sage Atri narrated the ritual of *Shradh*, as laid down by Lord *Brahma* to *Nimi*, one of His descendants. This established ritual has continued till today. Manu was the first one to perform the ritual of *Shradh*. Hence he is called the deity of *Shradh*

According to *Ramayana* when Lord *Rama*
Sita and *Lakshmana* were staying in the
forest, *Bharat* met and apprised them about
the death of their father

After hearing this sad news Lord Ram
performed the ritual of *Shradh* for his
deceased father

Pitra Paksh is a fortnight of remembrances
and thanks giving. It reminds all of us to be
grateful to our fore fathers on this day and to
pray for them who have left this world

Even if our rational mind, soaked in scientific ideas, may not fully justify the rationale behind these ceremonies

It might still be a good idea to just remember our forefathers and silently pay our obeisance to them

It is a good practice to set apart at least one day in a year for the remembrance of one's near and dear relatives, friends and learned people that are no more to give in charity to needy man animal marine vegetation in memory of the dead to build one's character

and devote to the practice of plain living and high thinking

This will be in keeping with our past traditions and will also give a new orientation to and infuse new life into practices that have become lifeless and meaningless to many in today's world

Culture and Heritage are the bonds of civilisation where tradition is all that one carries from one generation to another

Children learn seeing what their parents do and teach them, the theory of DNA and the evolution of family social structure is as important as other achievements of life

Let departed ancestor, just be not forgotten history or at best that adorn the walls like any other piece of furniture

From the ~~mahabharata~~ Mahabharata

Anusasana Parva

Bhishma said: When my father *Santanu* of great energy departed from this world, I proceeded to *Gangadwara* for performing his *Sraddha*

*Rituals of religion, like the husk of a seed
preserve its life and make it germinate
Philosophy without religion
becomes meaningless*

Religion without rituals becomes insipid. The rituals of faith is tradition and culture

It is only when the rituals are separated from the faith and assume an independent existence that they become mechanical and lifeless

A wisely planned and solemnly conducted ritual prepares the ground, creates the atmosphere, suggests the mood and predisposes the mind so that the spiritual aspirant may easily detach himself from the world and feel the mysterious presence of the Supreme power called God

The world's great spiritual giants have all been produced only by those religious sects which have been in possession of very rich mythology and ritual, everything that is beautiful and sublime in religion. Let people have them, let those who so desire have them, the most wonderfully developed in spirituality and rituals of faith.

श्रद्धा

५

तर्पण

Shradh is the social occasion or the ceremony, while *tarpan* is the offering of water, the essence of *shradh* with *shradha* (devotion)

Ritual can be performed, with or without the aid of Pandas, at any place even other than *pitrukhetra* (designated place) though it is preferred place, and with Panda(s) who able us to carry out the ritual as a ceremony in traditional way

Liberty with simplicity of the ritual the core of vedik system, one needs a water source be it a river, lake tank to do the tarpan, if no water source can be reached than at Shiva temple, for Shiva the destroyer of mortal who holds ganga in form, in him that symbolically manifest as the holiest of the holy river Ganga (Ganges) that serves the

purpose when in dry patched lands no water source could be found as it happened in dry kutch - Thar desert belt during drought and famine not very long ago tarpan was and can be performed in many ways and forms by the following : -

- i. by elder son traditionally done by son, though offspring, both son and daughter can do for departed ancestor, all men and women were allowed at all places of worship or were both kept away from the holy sanctum, controversy about Sabrimala or ShaniShingnapur

some other time

- ii. by king or crown prince for his subjects, for whom no one would do the tarpan
- iii. by any one for anyone with whom a bond of love & affection exist
- iv. by person who on moving from grihast a householder to sanyas before renunciation does his or her own shradh and tarpan
- v. by anyone for people unknown of his or her Gotra as all are either

guru bhai or guru bahen

vi. by person for his village, native place or part of commune, community for any departed elder(s)

vii. by those who do not have children, or are not sure that children or any other relative would care to do, can perform the ritual without renunciation of the material world and or in joining a spiritual order still be detached to mundane, by being the king and also the subject to do the self ritual

many forms of Shradh & Tarpan

That many forms are there as many school of thought, in vedic system that is neither restricted nor confined to one rule or set of laws, or one book. It gets reflected even in the vedik thanks giving ritual of shradh & tarpan some of the known forms of shradh are the following :-

There are many types of Shradh in the vedik system as known today, in India & Nepal, more forms are being added with the availability of translations from Bali and the Khmer kingdoms of Ankor and beyond, including new commentaries being done by the learned from the sanskrit, Pali, prakrit text and scriptures

Mentioned below are the earlier documented + 1 added recently and published in 2016 Ganga kalyan issue :-

Nitya Shradh:

Perfomed daily at home or at house temple community temple that has common kitchen for the commune. Wherein sesame seeds, water, milk, fruits etc and or fresh cooked food are offered to the departed soul(s)

Neimitik Shradh: or Ekodisht Shradh

when offering is made on occasion by odd number of priests 1, 3, or 5 and so on

Kamya Shradh: Prayers and obeisance is made to the departed soul with the aim of some wish to be or in being fulfilled

Vridhhi Shradh: It is done for gaining prosperity, material gain for self family and children

Sapindan Shradh:

Here four clean vessels are taken and in each some water mixed with fragrance and sesame seeds is made ready

They are symbolic of preta-atma (wandering spirits), pita-atma (spirits of higher souls), deva-atma (spirits which are divine) and amokh atma (other unknown souls), mixing of waters to cover all who have departed both known and unknown

Parvan Shradh: Observed on a moonless night or on any event or some special occasion preferably in and around amavas

Goshth Shradh: It is done for the gain of cattle, livestock and other animals it also is done in remembrance and thanks giving to the cows that have departed, specially observed by gaushalas (cow sheds)

Shurdhyarth Shradh: Performed with the help of priests or by self for acquiring wealth and gains in studies and education by students and others in appeasing learned scholars and ancestors

Karmang Shradh: Here, prayers are offered to the ancestors, when a woman becomes pregnant or when Seemantonayan Punsavan samskars are being accomplished

Deivik Shradh:

Here, oblations are made with ghee in the holy fire a yagna is performed for good luck in travel and mission to be taken blessings of deities and departed ancestors

Oupcharik Shradh:

It is done for physical health and riddance from diseasesow curative powers that they are privy to in the pitra lok

Ashtaka Shradh:

Shradh performed on 8th day of the bright fortnight of the Panchang calendar. Ashtaka means the 8th day

Dadhi Shradh:

Shradh performed after returning from a journey to holy places is termed as Dadhi Shradh

Hiranya Shradh:

This Shradh is performed without offering food and only by offering money (dakshina) to the priests (Brahmins) and any other person the cost of the food grains, should be offered with respect including charitable organisation(s)

Hasta Shradh:

Shradh performed by offering food to the priests poor orphans or any one designated for Shradh. If cooked food is not available then the Shradh is performed by offering money or dry food grains, like Hiranya

Aatma Shradh:

Those people who do not have children or whose children are atheists, they should perform Shradh for themselves when they are alive

Nandi Shradh:

The ritual of Shradh performed during the start of any joyous ceremony and performance of any of the 16 religious rites, and recitation of specific mantras for success of the ceremony is called Nandi

Shradh

Sanvatsarik Shradh:

The foremost and also believed by the Pandas and propagated at all pitrukhtras is to do the ritual during the pitra paksh period annually for the departed ancestor on the day the soul departed, the tithi day in vedic panchang or calendar

Teertha Shradh:

River Ganga and other rivers, it was difficult to do pilgrimages as it was difficult and a once a lifetime event thus they were regarded as important and a must to do, here performing shradh with shradha made sense to be a conviction in solving any pitra dosh, or any miss of earlier tarpan

Teertha shradh, is gotra based thanks giving corresponds to 101 ancestors being remembered where 24 of father's, 20 of mother's, 16 of wife, 12 of married sister, 11 for married daughter, 10 for father's sisters, 8 for mother's sisters as stated in karmkand pradeepa

In **Ganga Teertha Shradh**, from Gangotri to GangaSagar, the teertha shradh has no restrictions of number which is open from self to any, any time be it day or night, any day or tithi, not confined to pitra paksh with or without Pandas, Tarpan is the essence, and it is the only shradh that need not be day function or necessary offering to Surya Bhagwan (Sun), where Aditya is a sankalpa, agni (fire) cannot be used, water & air, the two elements in space (either)

No yagya or homan, hawan is allowed, person need not make any preperation or effort other than be at the banks of river to do this shradh & tarpan

Shradh is also called Amavasi ritual in many parts and Aadi Amavasai in Tamil Nadu, Karikadaka Vavu Bali in Kerala, among many names in different language and places

The individual soul energies centering in the subtle body lodged in the linga sharira moves from one birth to another the way we change clothes and it is desired that the soul moves to better world, karmas of past and now decide the next birth of the jiva atma

Lord Aryama, the god of Pitru Loka, holds the soul or *atma* during this transition, from one body to another where time from

micro mini second to infinity is the time between births when soul spends time in preta yoni. The ritual of Shradh performed is to help the departed soul by preta kriya

Shradh is associated with the deities of Vasu, Rudra and Aditya, as mentioned earlier. The ancient Vedic scriptures advocate remembrance of ancestors with full concentration to gather maximum benefit from them. To comprehend the philosophy of honouring our ancestors responsible for our very existence and seek their blessings to follow their path with least hindrance

That the body is *annamaya deha* made up of food that is perishable

*The soul is immortal and human body is
made up of five sheaths*

*The first is Annamaya-kosha, that is, the
physical body visible to us*

*The second is Pranamaya-kosha – it has the
five vital energies (Panchaprana) providing
energy to the whole body*

*The third is the Manomaya-kosha – This is
the seat of emotions and desires*

*The fourth is Vidnyanamaya-kosha – This is
the seat of the intellect*

*The fifth is Anandamaya-kosha – This is the
seat of the Soul (Atma)*

*The Annamaya-kosha is gross while the other
sheaths are subtle. After death, a Jiva's
Annamaya-kosha*

*and Pranamaya-kosha do not remain, but
Manomaya-kosha, Vidnyanamaya-kosha
and Anandamaya-kosha remain with him*

*Hence, despite the gross body being
destroyed by death, a Jiva's existence and his
desires do not end*

*Consequently, a Jiva gets entangled in his
desires and this poses a hurdle in his further
progress*

*The process of an embodied soul (Jiva)
getting entangled in his desires after death:
After death a Jiva, that is, the subtle
body constantly makes efforts for fulfilling
its desires. Sometimes it enters another
body forcibly. Due to desires a Jiva goes
to various subtle regions (lokas) as per
his actions*

Despite going from one place to another, the Jiva has intense attachment to his previous place. Many a times while going from one place to another, this Jiva goes astray and keeps searching for something

The process of getting entangled in desires after death is known as hurdles in the further progress. Due to this, the responsibility of liberating the person from this process of getting entangled in desires rests with the deceased person's family

Objective of performing shradh & Tarpan

Some actions are expected to be performed by the relatives for an embodied soul (Jiva) to progress spiritually after death

These are: Helping the embodied soul (Jiva) during his lifetime to not get trapped in desires

Satiating the desires of the embodied soul (Jiva)

Awakening the Jiva to move ahead in his spiritual journey

By doing the various shraddhs after the death of a person mainly this is achieved. Subtle bodies of all embodied souls (Jivas) do not do spiritual practice. Hence, by performing rituals like shradh, they need to be encouraged to go further on the basis of external energy. Three main objects of shradh are:

Helping the deceased ancestors to move from Pitrloka to further subtle regions (lokas).

Liberating the unsatisfied subtle bodies of one's family trapped in the lower lokas

Liberating the deceased ancestors turned into ghosts due to their own evil deeds from this form

The sheath of desires around the subtle body of the Jiva reduces by doing shradh. The subtle body is given momentum through the energy of mantrashakti in the shradh ritual

Inputs from Vayupuran, Shankh smriti, Matsyapuran, Brahmapuran, Maitrayaenae Grahae parshistha, Devi puran, Shradh Chintamani, Padmapuran, Smriti Ratnavalli, Skandpuran, Gauraniyae shradh prakash as found in various translations and commentaries, multi sourced

Ancestry

Sealed at Birth

part 2

My ancestry like anyone else, starts with birth
I was born at Southern Nursing home
Calcutta as the 1st & only surviving child to
one ManiMala women much ahead of times
her DNA was thus made to be ahead of time

She always knew what she wanted and did
work to get, but God has his own ways, not
delivering the wishes at times

As much as she wanted to have a daughter
She produced me a son 'oh my God' on
feb'27 in the year of the lord cursed by
ManiMala for she wanted she not he,
delivered by Scottish male Gynaecologist

ManiMala being what she was her logic was simple in metropolitan India delivery rush makes most lady doctors booked, male gynae' has only me so, I get full attention one gynae' one patient, nothing can be better than this no questions to be asked, always quick to answer with a broad smile

Her husband, LakshmiNarayan nicknamed LN by his bridge card playing friends including ManiMala, card playing partner who became life partner, on feb'25 year before I was born LN sounded good and trendy for a smart Indian turned German, expat with Siemen's, major German

Transnational corporate, LN was posted with one, Anglo Saxon German for three, four years to set up the India office, in late 1955 LN after qualifying from BENCO did higher engineering in Germany

LN had Joined the German major, Siemens while being a resident of Germany with plans to make Germany and German his choice

Being in Germany soon after the war found less men to compete for female company thus had left one or two German girl friends back in Germany to be back soon, fell in love

with ManiMala and she desired him, more than just love, because the clever woman she was knew very well that she will not find a better man who would give her absolute freedom to do whatever pleased her

Calcutta Club dating in the late fifties, sealed the affair. Soon they got married through her cousin and his good friends including one Nandlal Banerjee, insurer and an astrologer they all played match maker to make the match, possible that no one thought would last more than few weeks or months, at best independent assertive more modern than modern but for name, would make good

bridge partner but not wife quoting Sk ojha
Bride ManiMala's biological mother's family
was progressive family knighted by the
Crown the company sarkar as called then by
Indians during British Raj

While LN's family was rich wealthy
Zamindars, feudal land lords the biggest in
that area, even though father had joined the
United Provinces Subordinate Service thus
serving the Raj, and both his parents were
dead so friends played match maker for the
elders, the conservative lot that they were
was to give an matrimonial advertisement
in an English daily by LN on behalf of his

elder brother, her cousin responding
arranging meeting between the would be
bridegroom and bride's parents

And soon after his elder brother with his wife
sealed the match with Shyamapati Pandey at
Basti city house

She believed in God but not being in
regimentation of prayer and attendance to
temple, love for all, more for the animal
world than the faith of religion born in
Her husband would follow the order and
would wear his faith up his sleeve *yugopavit*
the sacred thread and the *chootii* thin tied

pony tail along with well tailored suits and carried it well while his wife choose to crop her hair, her attire was Indian ethnic wear of Saree and churidars

Marriage survived to produce me and Germany was forgotten for good but not German

I had no clue what my ancestral village was like, I had never seen it, my parents would not visit only contact was with the Basti City house the Tappa Haveli on Mansion Road now Malviya Road the main thorough fare the road for State Buses till date to close by

Main interstate Bus Stand

Where *bacchii buvaa*, issueless young widow sister of my father stayed in one corner of the house

My mother and *Bachii buyaa* had a great bond the two women were soul mates, later I learnt the reason why my mother never went or allowed me to go to village Mawai

Soon after her marriage she visited the village as the newlywed bride for the *mudikhae* ceremony, where the face of the bride is seen by the groom's family as she the bride's face remains hidden till then

Widows are kept away as it is taken as bad omen for them to see or be seen or the face of bride be shown

My mother the woman well educated and ahead of times will not have it the tradition of ceremony, she who could chat up to have her way befriend a young girl

Who spied as to where the young widow sister was, just when the entire population was sitting waiting for the bride to be presented and the big meal to be served, she walked straight to *Bacchii*

Traditionally, was allowed to wear only white coarse cotton *sari* with no makeup whatsoever hiding in one corner, ManiMala pulled the shocked women and said, I am your brother's wife, as much as I wanted to have you for the wedding his *baraat* the groom's family and friends of only twelve men with no woman came for the wedding to be received by thousands of bride's guests

That was the start and end of the ceremony all went loose guests left saying go get educated wife in a *zamindaar* feudal family No respect for elders no faith in religion or culture

ManiMala walked away with the widow sister as some elder tried to lift his hand on the widow, screaming cursing why were she in the house when all were busy welcoming the bride of the house, all dressed flashy bride, complete with make-up holding the shocked dazed widow in coarse white, without any make-up two extremes walking to Swami Narayan Chapia railway station about three kilometres away to catch the next passenger train, without direction or destination

Difficult to imagine the scene she must have made at the station where everyone knew who she was they were seated comfortably

My father's only brother elder to him, who had approved the match, shocked embarrassed but not surprised sent his son to go behind with one of the many servants, who was sent back with a note that read :-

" I have been such an pain to you, it's probably the streak of madness in me

You have the right to call of our marriage you do deserve someone better, I will not seek another partner days spent with you are enough to last a lifetime

*You gave me my biggest joy the moment
when you put sindoor. Sindoor (vermillion
on parted hair symbolising married woman)
yours .,.*

It was Meter Gauge Train in those days to Basti and the three reached Tappa Haveli to settle *bacchii* at Basti and she left alone to go back to Calcutta

I had met the paternal family but not seen the village my father use to go at times but me and mom always stayed back at Basti as she had declared once that she had been to Mawai, never again over her dead body

She shall not, and she kept her promise to herself, right or wrong was never a question with her

It was Collage Christmas break of 1977 and I wanted to see Mawai so I travelled alone to Lucknow, did find time to go to Risaldar Park not far from Char Bagh railway station residence of Maternal Uncle and Aunt, tradition has it that they be addressed as *Mausa, Mausī* but the prankster in me, would not mend but to tease provoke by calling *Mausa* as *Jijajee* that my mother was entitled to call him and *Mausī* as *didi*

She in fact was more of a mother, than mother, that one learnt over the years would do rituals meant for son even for me that my mother did never mention or even knew about them

Jijajee would get furious and chase me around abusing the world how bad mannered I was not to address him as *Mausa* catch me beat me with a smile, most often I would hide in neighbour's Bengali household whom I addressed as *MachiMa* that angered my uncle further or run to monastery, where Buddhist monks gave place to hide, lanes by lanes one knew well just to run

I was welcome child at Risaldar Park, Late evening back to *Chotti line* side of Char bagh (small gauge) to catch the steam engine train to Basti

It was cold winter night, with no heating, fast passenger train with nothing to wrap no blanket no shawl only my sports blazer to keep me warm, nature teaches to adapt found a gunny bag full of old clothes to be my make shift warm bedding in a cold hard 3rd class carriage with not many people making it further difficult to stay away from biting cold

Never been alone to Tappa Haveli, but it was easy, local tempo transport to main Bus stand then look for the statue and walk till one sees on left the two storey house, that being the biggest painted off white where the big board of District Auditor General office on the front half portion marked the premises

Met *bacchii buvaa* found *tao jee and tae*, father's elder brother and his wife and three went next morning to Swami Narayan Chapia Where servants were there to receive as travels were fixed in advance by *tao jee*

My first steps at S.N. Chapia station were that of the Prince coming to his kingdom after decades even though I was the surprise visitor still as usual the station staff and others wishing, as if expecting arrival

It was a good sight and feel good, servants to take bags. Time when one in many villages had a tractor. There it was with trolley to take us 3 kms away to Mawai though I and *tayae jee* whom I called *Bappii* opted to ride the slow bullock cart to village that was full of excitement, the sound of creaking wooden wheels my 1st and last cart ride

And thus my tryst with Mawai and the quest to reach the roots, huge big house biggest in Mawai to stay. Zamindari sitting called kothi was big with heads of deer, leaped adorning the walls hunters trophy on display one looked and felt more a Rajput Royal household than Brahmin. And being told that we were the biggest zamindar of the area, next best was a distant less than half to half in holding

Legend of Hawaii

Paternal Ancestry

part 3

Misra's of village Mawai, District. Gonda have been *Talukdars* (demy rulers) since the 13th century AD. Somewhere in Saket, area around famous Ayodhya the birth place of Lord ShriRam in Uttar Pradesh

Family was honoured by the then rulers and had its own *Lakshar* (Army) later called *Hazara's* in whose command 1000 man army stood, even when they were a few dozen guerrilla warriors, Masquerading to be a lot many that's why the title of *hazara*

Loosing in battle and being driven out by Awadh Sultanate and its might the few that they were trying to hold on to and fight

Fled from the Bank of Saryu River to the Northern jungle's of Gonda-Basti to North of Barhni, in the thick forest of Nepal *Terai* (foothills) bordering province of Uttar Pradesh, North of Ayodhya. Living off the land hunting to survive the harsh cold imagine still to be called Brahmins at the end of the day

That before they fled Saket, a Misra *prohit* (priest) one of our forefathers was the head priest in Ayodhya at Nageshwarnath Temple or Dashrath Mahal temple and was killed in the fight resisting invaders where choice was conversion or pay *jazih* tax as dhimmis, if not be killed or be pushed out

GopalDutt, led the group with a handful of survivors. Nomadic lifestyle and living out of land, in the jungle's forced the tribe of Brahmin's, to hunt and be non-vegetarian for survival

Constantly moving south to return to Saket, was the prime objective. First permanent habitation was established at Barhni, where family of *pattidars* (related by blood, though separated) stayed till the fifties

Therefore, all Misra's are called, Barhania Misr' - phonetic for Misra, the commonality being that all Barhania Misra's be **Vaishist**
Gotram or gotra

रहवीं छोटव

Theory & Evolution

Sapt Rishis

To Caste System

in ANCESTRY

chapter १

Vedic *Gotra* or *Gotram*, is the start of a particular order and is casteless like all Vaishist of any caste under the Vedic Varna system are the original pupils of Vaishist Rishi. who was the, Guru of King **Dasharath**, King of Ayodhya and father of **Lord SriRam**

Commonality of Language, Culture and ancestry under one Chief was the start of tribes throughout the world those who have remained irrespective of religion, be it Animism, Christianity or any other faith to be identified as Tribal of a particular tribe be it anywhere in the world including India

The description as given and duly translated regarding my *Gotra* that is the Vasistha Gotra by paternal ancestry

Gotras are arranged in groups, there are according to the *Asvalayana Srautasutra*, four subdivisions of the Vasishtha gana, viz. *Upamanyu*, *Parashara*, *Kundina* and *Vasishtha* (other than the first three) Each of these four again has numerous sub-sections, each being called *Gotra*

So the arrangement is first into *ganas*, then into *pakshas*, then into individual *gotras*

The first has survived in the *Bhrigu* and *Angirasa gana*

The principal eight gotras were divided into pakshas. The pravara of Upamanyu is Vasishtha, Bharadvasu, Indrapramada the pravara of the Parsshara gotra is Vasishtha, Shaktya, Parasharya; the pravara of the Kundina gotra is Vasishth, Maitravaruna, Kaundinya and the pravara of Vasishthas other than these three is simply Vasishtha

It is therefore that some define pravara as the group of sages that distinguishes the founder (the starter) of

one gotra from another

There are two kinds of pravaras

1. *sishya-prasishya-rishi-parampara* and
2. *putrparampara*

Gotrapravaras can be ekarsheya, dwarsheya, triarsheya, pancharsheya, saptarsheya, and up to 19 rishis and the other with seven sages (saptarsheya pravara). This pravara may be either sishya-prasishya-rishi-parampara or putraparampara (progeny-father to son)

When it is sishya-prasishya-rishi-parampara marriage is not acceptable if half or more than half of the rishis are same in both bride and bridegroom gotras

If it is putraparampara, marriage is totally unacceptable even if one rishi or astrological charts match

while marriage within caste is encouraged and desirable, inter caste marriages were prohibited and remain to be opposed even today

To sum it same gotra, like all vasistha are siblings thus marriage being incest, while marriage between Brahmins, with different gotra declared right and encouraged within caste. Gotra and Caste conflict as the two only meet in twilight

Sage **Vasishta** belonged to 3rd century BC and a native of North India. Vasishta's teachings are called Vasishtasutra or Vasishtasmriti

According to the Brihadaranyaka Upanisad Gautama and Bharadvaja, Visvamitra and Jamadagni, Vashishtha and Kashyapa and Shandilya are seven sages (also known as Saptarishi) the progeny of these seven sages is declared to be gotras

This enumeration of seven primary gotras seems to have been known to Paṇini

The offspring (*apatya*) of these seven are gotras and others than these are called *gotravayava*

There exists another theory about gotra sons of a sage and disciples of the *gurukul* would have same *gotra*

It is believed that they possess similar thought and philosophy. People of same *gotra* can be found in different castes

Ancestry by Gotra within by birth in that caste or by students of the same Guru irrespective of caste, thus declared as one huge and mammoth family

To illustrate the point, of ancestry by guru and the sane *gotra*, at gurukul an extreme and Famous story based on Satyakam cinema was made, is that of a student who walked to *gurukul* (school ran by a Guru, or teacher) to learn the holy scriptures to be a man of God on being asked whose child he was his reply was simple

" mother instructed me tell the truth to Guru, and let him decide and Sir, the truth is, my mother is so and so lowest of the low who entertains men to make a living, I am told that one of them fathered me "

Character is to speak the truth, howsoever difficult it be, and not to hide from Guru or master any thing howsoever bitter

Child could have lied, but not for his mother was honest to herself, her child and to God that opened the doors of wisdom and recognition as the highest caste

Guru replied only a Brahmin the highest caste you are, for you and your mother have the courage and strength of character to be honest and speak the truth to Guru howsoever painful difficult and hard it maybe

“ I promise to impart all the knowledge that I have to you like all others in my gurukul” the guru replied with respect

Moral of the story doors of wisdom were open to all irrespective of birth, caste, race colour of skin, rich or poor for this particular child, whose mother was the lowest of the low by profession, caste or anything moral immoral, right or wrong truth triumphs his *gotra* is thus Brahminical

Ancestry for this child starts with the Guru no blood relation but thicker than blood, as all others were not known or kept unknown, mother being reality

Gotra and surname is always passed on from father to children among most Hindus. However, among few caste in Malayalis, Tulus and the North East Indians it is passed on from mother to children.

Thus the progeny established by the first pupil, who may or may not be son of Guru Vaishist, but was a brahmin, would have his Gotram or Gotra as Vaishist.

Likewise pupils from other caste, kshatriya, vaish or shudra would have the Vaishist Gotra and are also called *Guru Bhai* brothers by virtue of having a common guru.

The children of the first brahmin vaishist, would later sub divide, to different brahminical titles

Barhania Misr' of vaishist gotra would constitute one huge and ever growing large family

Though they may have permanently, settled anywhere in the world and none left at Barhni, not only alliance is taboo within Barhania Misr but also prohibited within the Vaishist Gotra irrespective of Caste

It takes just one
pregnant women
To start all over
again

chapter 70

In ongoing battles with Moslem invaders complete tribe of Misra's was annihilated except mother of **Nilamber** who was carrying Nilambar, at that time. For some She fled the area, disguised as a servant women, to her father's village, while others think she was already at her father's house for delivery. where few months later Nilambar Misra, was born, who re-established the Misra *Vansaj* (lineage)

He lived with his maternal, grand parents till the age of 24. Nilambar, was addressed by the villagers as *pittaava* (foreigner)

Nilambar was intelligent, and worked in the court of Paayar King, impressed with his intellect, granted him land

He asked for land, where there was a blacksmith, tucked in the wilderness with nothing around. Why did he ask, no one knows but, also did he get what he asked

Land around Barhni, was where he settled Pockets of habitat, in the jungle, were established and children were asked to move south towards Saket area around Ayodhya and adjoining Faizabad then capital of Awadh Sultanate

in recent past *patidars* common roots, tracing to Nilambar, are scattered from Barhni, Bhatuka to Misrauli, Mawai, Kedarabad, Bakhrauli, Nagra among others, in Gonda & Basti districts of *Purvanchal* (Eastern Uttar Pradesh)

Nilambar had two sons, **Ladhu** and **Badhu**,
Ladhu moved and settled in and around
Mawai, while Badhu stayed back at Barhni

1857, revolt against the British raj. Misra's
declared themselves independent of British
and are set to have contemplated, direct
rule, under Bahadur shah Zafar, as *Jagirdars*
(demi rulers)

Troops under, General Taylor led the British
army against rebellion and mutiny in Oudh,
the small force of not more than 100 who
had the advantage of the terrain the thick
jungle's of Terai, and were able to stand the
mighty British army for 3 to 4 months,

eventually losing to Gen. Taylor's forces with the fall of Lucknow and the Awadh

1858, Queen Victoria annexed all land of defeated Misra's and gave it as grant to General Taylor's loyal troops, as Taylor grant these loyal soldiers in turn sold, the same land back to Misra's of Etayee, Garhaa, Mawai and the remaining to **Bengal and NW railway** that opened the Mankapur to Basti, section on 16th January, 1885 merging with Gonda to Mankapur section that had opened on 2nd April' 1884 that later became **Oudh Tirhut Railway** company

Mawai falls under Chapia police station, Block Chapia nearest railway station is, Swami Narayan Chapia named after Swami Narayan, the founder of **Akshardham**, who hailed from Chapia and being a Brahmin in close proximity with Mawai, Misra girl of *Chottipatti* was married into the Pandey family of Ghanshyam jee's larger family, for many from Mawai do not visit the Chapiya Mandir as one does not go to house where village girl has been married into, following an old practice and tradition forgetting that the temple is a public place and Ghanshyam Pandey jee ceased to be a person of the Pandey family of Chapia, the day he attained

to be Swami Narayan, but tradition are what they are or a matter of faith where no logic or argument works, hence each one to his own, to or not to visit the Swami Narayan Temple at Chapia

Mawai has no tar or cemented roads till date though it is less than 3 kilometres to Chapia. A new link road to Bhavanjotia connecting Chapia to Bhabnan Sugar mills is still shorter. Village population is around 8k to 9,000 where 30% belong to one large family of Misra's known as *Pattidars*, others include all caste including Muslims, both shia and sunni, Village Pradhan (Head) of the

Mawai Nyaya Panchayat under Panchyati Raj
has seen all caste including moslem getting
elected as Pradhan

Misra's and the people of Mawai, built
dharamshala (inn) and a temple at Ayodhya
dharamshala now is named after a *Seth*,
businessman who took over the property
when it lay abandoned with no up keep same
goes for the temple that was close to
Nageshwarnath, now difficult to identify the
Mawai Temple at Ayodhya the birth place of
ShriRam, with over 7,000 big and small
temples in a small town, Ayodhya

few families from Mawai, regularly visit Nageshwarnath to offer *Jala*, water, this being the only link with the land of ancestor of Saket and the other with Tulsipur, close to Barhni, was the customary visit to Pattan devi temple, the most popular temple, though commuting to temple is quiet cumbersome distance as the crow flies is not that long. It use to be long and tedious walk through forest in bygone era, with the vanishing jungle its no longer a thoroughfare, with private farms all over

Barhni use to be stopover, with a visit to LakshmiNarayan Temple when the

administrative Tehsil, sub division was
Uttraula on Indo-Nepal Border, with the sub
division and tehsil transfer to Mankapur all
links to north are vanishing

Today its time consuming journey to go to
Pattan Devi Temple and its losing its
importance with the present generation

They refuse to travel by slow night ghostly
empty passenger train which has no time
table to go south to Gonda, wait till dawn
or loose a day by taking the morning
passenger train to Gonda to change tracks

to take the North Balrampur line, which touches Tulsipur

All ceremonies like hair head shave of male child use to be performed there

I being the last from Mawai who was at Pattan Devi, north of Tulsipur with my parents, family and village elders

Slowly and slowly all that was to bond with north, be it Lakshmi Narayan Temple at Barhni and Devi Pattan at Tulsipur, are becoming forgotten history

Barhni & Tulsipur

To

The banks of Saryu

Ayodhya

chapter viii

The 1st Ceremony for a new born child in vedic sanatan faith is the customary *mundan* (hair head shave) which was done at the Pattan devi temple at Tulsipur not very far from Barhni where hardly anyone after Ramkhelawan has visited. His son LN was named LakshmiNarayan, whose ancient temple is dwarfed under the modern marble stone temple built by the Marwari samaj at Barhni, Nepal where the lakshmi sugar is the largest sugar mill at Barhni, an area now increasingly populated with the ever growing moslem population in the terai of Nepal

Before it was banned by Indian authority as the temple of Pattan devi at Tulsipur is on the border on the Indian side, there use to be animal sacrifice of a pig, by the rich and powerful *zamindars*, landlords when male child was born, reason for doing the pig sacrifice and even though Misra's were born vegetarian so pork was distributed amongst those who consumed but the tooth of the animal was tied round the neck of the child Reason was simple there was no love for the moslems losing to them they had fled to the jungles of Barhni and since moslems do not touch pork thus children remained safe with pig tooth on body from being

kidnapped, raped or any other torture at best one could only get killed or chased away

I was the last for whom this sacrifice was done, but for that day never wore the tooth round my neck, for my mother was dead against such hard feelings of hatred kept alive by this tradition in free India

She would always say ever since the English took control of India, no moslem ever was that powerful to cause harm, and was against the two nation theory that caused partition

Partition of India between Islamic Pakistan and Secular India taking many life's and other atrocities particularly on women and children that came along with independence

maniMala said and maintained her strong view that Hitler was not the last to have committed genocide, Partition and the leadership then committed worst genocide than the slaughter of Jews and the holocaust

Today other than the name, *Barhania Misr'* all links to north be it Barhni or Tulsipur stand snapped

Why are we

बार्हणिया लोइर”

The complete nomenclature of Misra's is
Saryu pari. (residents from the other bank
of, saryu river) at Ayodhya
Barhania Misr'. from Barhni, Nepal

Cremating the dead takes place at Ayodhya on the banks of Saryu, followed by the customary dip at the Mawai ghat at Ayodhya

This traditionally, keeps the link with the lands, where ancestor of Mawai once walked, the tradition of cremating the dead has continued as reasonably good roads are connecting on which tractor trolley, motor cycles can easily go and come back, besides Mawai villages and towns in close proximity cremate the dead on the banks of Saryu

I had accompanied Lallu's wife on her last journey to Ayodhya

This tradition has survived the test of time for the moment and it may not be long for the *patidars* to cremate the dead around Mawai, like other sentiments giving way to cost and convenience

e2nivaran

Roots of Hawaii

The 1st few steps

And the village

Is Born

chapter ix

With Badhu of the two brothers who only had short nicknames or any other proper name not available even with the traditional record keepers the *Pandas* at holy places, it was fascinating to learn from the *pandas* of Mattan in Kashmir that when Mannann Misr''' who ruled Kashmir and famous for the debate with Adi Shankracharya. Misras from Saket did visit Kashmir. It is amazing record keeping that goes beyond generations and centuries

Badhu staying back in Barhni and Ladhu moving south through the jungles of Tulsipur to cross over the river Saryu and be back at Saket. What was to be a short halt has become permanent address

Ladhu's son **JaganNath** not much is known except that he started cutting forest to make land for cultivation and tried to, put the stop to migration south but each time had to flee to forest, as cultivation attracted, Moslem invaders

BanhaeRam 6.5 ft. tall, died of intestinal infection at the age of 67 years. Tallest in the family. Use to chase rabbits, kill the animal with bare hands and drink its blood gruesome and barbaric as it may seem but that was the order of the day, living off the land, with no cultivation or permanent habitat Jungle life, meant pure animal instinct as survival guide

Strange to believe that they were Brahmins, suppose to be strict vegetarians, love and compassion to animal and here they were hunters first kill then eat

RamDutt, he took the task of cultivating lands, as the invasions had diminished, with the cementing up of Awadh Sultanate which established order and allowed Hindoo, jagirdars and Raja's rule, with limited rights and taxes under treaty with Awadh

This civilised the clan of hunters or as today one would not hesitate to call them barbaric who would make one pause to rub eyes or ears that did one see right or heard it correct on the lifestyle that my forefathers had till now. Which only changed when peace and order was restored even though under moslem rulers of Awadh

Not much is known of the single house of Misr' baba except during *magh* (January – feb) dark night in rain

Misr baba threw younger brother out with his wife and child as family separation, Out in cold wet dark night alone he built a make shift roof of bamboo and hay for warmth and roof on head for him his wife and son barely few months old

Later when the *chullah* oven fire place made of mud was made on day break, it was made in such a way that the smoke shall travel towards Misr' baba's house

as time passed, Misr' baba went down and down to vanish in oblivion

RamDutt, had two sons **ShivGobind** and **RamDayal** and divided the family in two *patties* broad divisions, elder son's Patti is referred as *barripatti* and younger one's *chottipatti*. Since the movement to Saket was stopped, both the patti's settled in and around Mawai

A highly fertile land, harvesting wheat, rice, pulses, primarily though sugar cane has off late become cash crop

AgyaRam, lived till the age of 90 years, was 6.2 feet tall, well built. swordsman, horse rider. He was non – vegetarian, a hunter till death, his trophies of hunted animals are well preserved till date, that adorn the walls of Mawai house

He did see to it that chottipattii that started with him and was given much less as they were to obey the elder brother, others believe that the lands were shared equally

Whatever be true, he did build the biggest house of Mawai, which remains biggest even today

BeniDutt, lived till 109 years, was 5.10 ft., swordsman, horse rider vegetarian, philanthropist. Legend is, he once came across a poor man and gave all his clothes to this shivering soul and hid himself, naked in the bushes. when he did not return for quite sometime, people went looking for him and found him, in his state, got fresh clothes from house to hide his nakedness

He educated himself in Sanskrit, and went travelling for almost 42 years, where he travelled, what he did, not much is known, except that he went to popular religious places, to atone the sins of all his ancestor

and put the end, to the barbaric habit, and declared that all children be taught and be vegetarian. But for few who cook non vegetarian food and eat outside the village, there is no household where it is cooked and consumed in the house

He established a *gaushala*, cow shed to let the old non productive cows get a place to stay and not be left abandoned or sold for slaughter, politics of the two *patties* and want of funds saw the closure of *gaushala*, each accusing the other of selling cows for slaughter

BeniDutt was addressed, as **sadhuBaba**, in practice he was one. *Sadhu* stands for one who is a holy man, detached from the world, full time devoted in the praise and worship of GOD

Sadhubaba returned to Mawai, at the age of 101, lived in the mango orchards in a thatch house for next 8 years, thus for 50 years was a hermit, hence the name Sadhubaba

The room in which he lived or later used for having food, during the day, was converted into **RadhaKrishan Temple**, by his grand son, RamKhelavan

Idols of radha & krsna in *ashtadhatu* eight metals more than 100 years old are housed in the temple

Besides, The Radhakrishan Temple Trust owns land and fruit orchard of mango, lemon guavava in Mawai next to temple

Antique over 100 + years old *asthadhatu* or eight metal statues of God are not only precious but also highly valued in today's time

RamLal, 72 years, 5.5 ft tall, vegetarian, no hunting, no swords, no firearms or any other non brahman habit. Educated in Arabic, Persian and Sanskrit. Had immense knowledge in astrology, could quote scriptures with ease, a philanthropist who like Sadhubaba would check if poor had eaten by simple observation of no smoke from chimney means nothing to cook, thus nothing to eat call a person to fetch him water or sweep the courtyard or any other menial work and then say oh I have some grain at home why don't you take it, would not wear anything woollen saying there are those who have none and

would arrange woollens for young and old,
had perpetual cough was no less than
sadhuBaba

He is supposed to have preached, practiced
and cultivated the habit of brotherhood. It
was during his time that the
misunderstanding between the *pattis* and
between *patidars* were solved amicably

He was later called *khokho baba* as he had
continuous cough. Hence the name khokho
sound of horrible cough

RamKhelavan, 56 years, 5.6 ft. was fond of hunting deer and deer meat, house at Mawai built by him, till date has deer heads on walls, had collection of firearms, like Webley Scot still functional rare antique weapon that was transferred to my father in 1951, and later on my Arms Licence in 2001. Swords of all shapes and sizes from small khukri's to long angular swords that were kept in Mawai house. His first child was a daughter who did not survive long, on astrological advice became vegetarian and gave up hunting

RamKhelavan went for 5 days penance to Pattan Devi Tulsipur on foot through the jungles, returning after taking a holy dip in the Saryu at Ayodhya to atone his sins as a hunter and remained a vegetarian till end

He was blessed with 4 children, all separated by 5 years with one another

He was qualified, *Ayurvedic Raj Vedha* (doctor of ayurVedic medicine) who later set up the AyurVedic *Dwakhanna* or dispensary providing free medical care to the needy, till he joined the service of Raj

His established clinic at Mawai, was later put in as part of the Shree RadhaKrishan Mandir Trust in 1935

That was to be self sustaining from the income generated by the farms and mango orchards to pay for the up keep of the temple and the dispensary

Ramkhelavan joined the British raj administration through the U P subordinate services, in the revenue department, served in various places as kanungo, tehsildar of Basti district, died in service

Persian, Sanskrit, Urdu and English literate,
author of books, *Sajeewan* being the most
popular, also a well versed astrologer

Ramkhelawan was the last to have kept an
elephant, called sohanKalli, as transport,
with him ended the title of *Haathi Naresh*
(elephant king)

RamKhelavan, had two sons and two
daughters, where the eldest son RamRattan
was well built fond of wrestling as a child,
sent to British English medium Thompson
school, Gonda to stay in the hostel and
study, to be a barrister or ICS/PCS officer,

but he would run back to Mawai as and when could get the chance, refused studies would throw his books in the village well, thinking no books, no study could not cross sixth standard only to be sent home for home study in vernacular to qualify by correspondence certificate course in ayurveda, but did not practice and took up looking after the lands as *zamindar* (Land Lord)

RamRattan, was seen often working with the labour, something that *zamindars* are not suppose to do. Labour being of lower caste, contact was prohibited. He was perhaps the first from Mawai, to have revolted against un-

touchability, and the house was open to all caste and creed, with no discrimination whatsoever. He took up AryaSamaj, the reformist movement of Swami Dayanand sarasvati

He worked all his life against orthodox system was found of cannabis but was totally vegetarian, died at the age of 81 years

Blessed with three daughters and one son eldest being Dharmavati from the first wife, who lost her mother when she was barely few days, for her it was her grand mother who played mother to her, Prakasvati

intelligent who fared well in school
examination of U P board, Champavati
happy go lucky by nature

Dharma is married at Pundit purva near
Paraspur. Prakash near Colnelganj, in
Gonda District. while Champa, married near
Bisasarganj in Bahraich District. RamRattan's
Only Son, studied in khajuri village school
and in Calcutta, while staying with
LakshmiNarayan was married to simple wife
from village Barnahii close to Mawai

Off the daughters of RamKhelavan eldest
GirajDevi third in line was married in Nepal

in one of the richest and powerful feudal family, beyond Lumbini, birth place of

Lord Buddha

Tragedy struck her, was widow at the age of 16, issue less

RamKhelavan built the house around 1942 during war days, at Basti the buzz was that land to build house were received or subsidised by Raj as reward for loyalty along with neighbours who served the Raj in civil and army like Major NanakPrasad, of Maratha Light infantry, popularly known as

Major Sahib though according to Lallu it was bought by his father RamRattan in 1940 a minor then to create a trust even though another sale deed of 1941 in the registry at Basti mentions bought by Ramkhelawan same property, area but two deeds, matter sub-judice since 2012 on case filed by Lallu misrepresenting as Son of LakshmiNarayan on power of attorney to his advocate

House on Mansion Road now Malviya Road where she lived till death, my parents visiting her at times to check on her well being for she had no one else, and my mother had prohibited me to visit her, as when I last saw

her in 1977,

she gave me a Guinea gold coin of high value and Rs. 100/- a lot of money for when I refused she held me and cried and cried, give it to your mother, before all I have is taken away that coin courier service I regret till date, as door to *bacchii buyaa's* house was shut by mom, for she never wanted anything from her

Bacchii buyaa was a pious lady who was not educated, but went to school at the age of 27 years, when ManiMala forced her way to get her educated, got her admitted to Municipality Girls School, Basti

But she would cry and refuse to attend school as the girls in class six were much too young, who made fun of her. But for ManiMala NO was never an answer so she walked upto kind retired neighbour Major sahib to escort *Bacchii Buyaa* to school wait outside till school got over and bring her back always reminding her that be a thick skin let the class mates laugh and the story of ManiMala's elder sister studying late in life to finish her intermediate and to have a respectable job

When no was never an answer for ManiMala who had the tenacity of purpose

Bacchii Buyaa a widow at 16, goes to school at 27 year old, after high school, with nursery teacher training, joined the same municipal school as primary nursery teacher to retire from that very school

Teachers salary was good enough for her and post retirement pension was good or not, but she never complained

Lived her life with dignity, till mortal death at the age of 79, unlike widows of her generation who were either abandoned at Vrindawan, city of krsna on the banks of Yamuna or at Varanasi city of

kashi-Vishwanath on the banks of ganga or
always at mercy dying every minute a living
death, till death

RamKhelavan's, youngest child a daughter.
Shanthi, married in Gonda, to a railway
employee

RamKhelavan's other son, second in line
LakshmiNarayan, 6.1 ft. tall, born in 1926
named after, LakshmiNarayan Temple at
Barhni, Nepal by an *aghoori oghar* a kind of
vagabond who do not wear and live in clean
environment, or at any one place, without
address or destination they wonder from

place to place, often sleeping under a tree, in rains sleep on five six stones or bricks for water to pass they could wear any thing from jute bag to coarse or discarded cloth who have the reputation that, what they say would come true

Aghori who was passing by Mawai when Lakshmi Narayan's mother was pregnant that a son is on his way

He LN, LN nick name for LakshmiNarayan as given by Bridge playing friends in Calcutta after his return from Germany

LN being the Only child born out of Gonda at Azamgarh, where his father was Supervisor Kanungo, Azamgarh did his lower primary school at khajuri village *patshala* school when he was back with his mother to Mawai, later went alone with his father to Sarai Mir to do upper primary school and to join Devgoan school for a year at Hobart Muncipal middle school, Azamgarh in vernacular medium as he had studied till date in the same, a quirk of fate went to Wellesley mission school, Azamgarh with one Daria Khan from Basti who happened to visit Azamgarh and had come to pay his respects to Ramkhelawan was told to submit the form at Wellesley high

School either he made the mistake or the school LN got admitted in special class that taught only English for a year to crossover to English medium after one year in same class, thus you loose one year by repeating class seven

Wellesley mission school that his wife had also studied where had it been, her way I would have studied and stayed in Azamgarh well that's another story

Lakshmi Narayan moved mid session to Basti along with his father on transfer but Basti Govt. School would not accept the transfer

certificate for special class as it was full and no mid term transfer allowed in special class Ramkhelawan took LN to the collector's house with the transfer certificate, collector looked and asked LN in English his name and name of book at Wellesley, prompt answer being, King Reader a few questions from book and the Italian ICS officer wrote in block letters ADMIT

LN did High school not only in first division also had distinction in Maths and geography, intermediate from Banaras, was 9th in U P. Inter Board examination

Result has a interesting anecdote, when board results were published by The Leader and Amrit Bazaar the two papers that would arrive in late afternoon by bus were subscribed by LN's special class teacher born in Natal, South Africa Master Bhagaelu Ram with whom LN was always in touch as he would say we both retired on same day from school, LN after high school and master jee from service and the other newspaper would come to Vidya Prasad Vakil, advocate whose elder brother Behru vakil was a ace advocate in Basti court, who had stopped going to court when he became stone deaf and no hearing aid could work, but the power of

intelligence always exhibits the talent, he became the most sought after drafting council, and legal strategist, when there was nothing as senior advocate

Ramkhelawan was much closer to deaf Behru, than his brother, but first to see the result was Vidya Prasad who checked 1st, 2nd, 3rd and compartment list and told Ramkhelawan that LN had failed, dejected father went home to lie down, when Master jee came home to announce that LN was in merit list, 9th in inter in disbelief father looked at the paper but but but, in the meantime Behru vakil sent his grand son with the paper and said the mistake Vidya made

was he did not see the front page where merit holders were named, while inside pages did not mention merit holders roll number

LN, Joined Banaras Hindu University engineering college, BENCO which was the best at time in the country, whose vice chancellor then was Sarvapalli Radhakrishnan who later became the 2nd President of India after another legendary Rajendra Prasad, on whom while checking LLM papers in England the note on his sheet was no marks awarded as the examinee knows more than the examiner

LN Stayed at Rajputana hostel, graduating as electrical mechanical engineer. Left for Germany for higher studies on scholarship After college in Germany, joined Siemens Gmbh. worked in rebuilding Germany, soon after the world war posted to Calcutta to set up the Siemens India office, and be back to Germany

What makes it interesting is the marriage of opposites in thought and behaviour both intelligent and not easy to live in, still made a perfect couple, when it came to me both being together against one

Ballaria kí Chungii

Maternal Ancestry

part 4

LN nick name or short for LakshmiNarayan, who had married **ManiMala**, M.A political science, from Allahabad University, native of Azamgarh

She was born gregarious, highly social more pragmatic than emotional who left home on turning teen as her step mother Vimla was not kind to her and was wanting to marry her off to some stupid relative of hers

Very well known poetess of Allahabad, friend of her father gave her shelter till she moved to hostel at Crossfate to do her inter and stayed in hostel till she finished her masters

To keep her younger brother also away from step mother, made sure Balkrishan too came to Allahabad

ManiMala was quite a dynamic person who set up a proprietary firm on a seed capital of INR 100/- called infilms which in three months making good profit got converted to private Limited company with her holding 78% shares and remaining 22% with her only child, though her prime occupation was to play and gamble mah-jong Monday to Friday till her last in 1993

ManiMala's mother **Bela Pandey**, was nominated member, of municipality in the British Raj

Bela, daughter of, **Nand Kishore Pandey**, Professor of Physics at B H U. who was the son of, **Rai Bahadur Shiv Dutt** Structural Engineer, who built railway bridges, for the British, therefore honoured by the Raj, as Rai Bahadur

His brother **Ramesh Dutt Pandey**, was the Education Minister, Kashmir, during Dogra rule

Pandey building on the residency road Srinagar still stands, though the ownership had changed to local Kashmiri's when he left Kashmir for good soon after partition

He had also purchased properties in Rawalpindi, presently in Pakistan, that were left behind, at the time of partition

Bela being from such progressive background, joined the Municipality and District Board, as nominated member which was unthinkable at that time, for a woman in Eastern U P, it was a major achievement for

an Indian woman, to be on a civic body
nominated by the British Raj and to do
justice to her job

ManiMala's, Father, **ShymaPati Pandey**
double M A from B H U and Allahabad, in
Economics and English respectively

Editor owner of Hindi weekly paper ***Sandesh***

He also established printing units at
Azamgarh and Mau, Mau unit got shut and
sold for lack of supervision within a year

ShymaPati, Married four times had one
surviving child from each wife who attained
adulthood and were married during his life

His first child was daughter, **Shanti** from first wife **Gyaniti**

Gyaniti died within two years while delivering still born child, she hailed from village Phules near Gadarganj in Azamgarh District, her father was the richest *Zamindar* of Phules, whose father had built the Phules temple Shanti had two real brothers elder GirjaPrasad who too was *Zamindar* while younger brother RudraPrasad was *Mukhtar* Court Master her half brother HanumanPrasad also joined family *Zamindari* at Phules

ShymaPati subsequently married **Bela** whom he taught English, after the Anglo Indian teacher went to join her son an officer posted some where in British Colonial Africa

Bela had just turned teenager when she fancied her tutor who was handsome educated good swimmer worked with Hindi Publication *Madhuri* at Banaras but a father of a daughter, in Kheeri Khotaa the ancestral village of ShymaPati

How they managed to convince Bela's family is anybody's guess and unthinkable

somewhere in late 1920's (twenties), but they did accomplish to tie the knot with family blessing

Bela as the nominated member of District Board and Municipality set up by the United Province, Provincial Government was on inspection to flooded areas of river *Touns* got cut off as the connecting bridge got washed away went into labour to deliver ManiMala that's why, ManiMala had no horoscope as her time date of birth were not recorded, and so she never believed in astrology or astrologers, thought lines on hand and palmistry was more real

Shanti her elder sister played mother when Bela died, soon after due to cholera epidemic while managing relief work

ShymaPati now married his third wife **Chameli**, Bela's elder orphan cousin, who died while giving birth to son **Balkrishan**, not much is known as to how she married twice widow father of two, and her guardians allowing the match, once again it was *dididi* Shantii who had to mother her two siblings younger sister ManiMala and toddler brother Balkrishan, she nicknamed him Munnu and ManiMala Munni

Father ShyamaPati Pandey had now given up on re-marrying and concentrated on his weekly Hindi newspaper

“Sapthahik Sandesh” and the **Prabhat Printing Cottage** the biggest and 1st printing press at Azamgarh

Shanti who managed the house took care of the father and mothered her brother and sister with complete love and affection, she was truly a giving person never asking anything in return may she get all she desires where ever her soul be in spirit or form

I too have such fond memories of her till she died around fifty seven years old, while in govt. service

Going back in time third time widowed ShymaPati, had teenage daughter due to be married and started searching her match with fear, after her who takes care of Munni and Munnu to marry or not to marry Shanti

This realisation that Shanti is in teens and its time to marry her off that cannot be delayed as older one gets lesser are the boys for girls, but what about managing house and Munni, Munnu still marrying daughter is any father's

duty thus Shanti was married in 1940
Father left to mother the two children, reality
tough to deal and how long

And so for ShymaPati its time to marry
again being in late thirties, those days,
reasonably wealthy man would marry young
virgins no question of widow re-marriage or
left women, as divorce was unheard off
wife's were abandoned to fend for
themselves when her Man lost all emotion
for her, she had to look married and brave
the world else she would attract suitors for
fun as available woman, one in million went
for divorce

Raja Ram Mohan Roy's reforms of anti sati, widow re-marriage had not reached *Purvanchal* at that time, thus at thirty eight with his eldest daughter married, ShyamaPati few months later, even before the year 1940 came to end marries **Vimla** barely sixteen or seventeen his daughter's classmate in school whose father was a poor primary village *patshala* (school) teacher from **Nandau** close to **SaraiMir** who use to stay at **Sidhari** in Azamgarh

Vimla's father had no money for dowry so his child is married to an old man fit enough to be father's elder brother with huge and

Mammoth responsibility of children and to top it all a Son in Law older than her, all this for her only crime being born in poverty how could she develop any affection towards anyone. World at large has always blamed the step mother for all ills, where step mom remains the vamp but look inside and see her world Thank God that they are what they are and not evil, even though she made life miserable for Munni and Munnu for Munni to run away to a family friends house at Allahabad, never to return till she got married, to escape Vimla Pandey, for maniMala almost hated her, while Munnu who had suffered more was forgiving her

I have never thought bad for Vimla, even if she were to get gold her weight, it would be nothing to compensate loss of youth the dreams that she had, desire to relate to her man than serve as glorified maid. Hard to imagine real life stranger than fiction

Her overnight becoming mother of her very own classmate her friend whose maternal house she knows so well playing, whose mother's family, brothers known by name, only to see her classmate's father's house as his young bride

Shanti, Vimla's classmate and now daughter by marriage had got married a few month's earlier to **Vishwanath** a railway guard on freight trains, whose father Balkund too was railway guard during the Raj days a big achievement before partition for Indians

When Munni, Munnu joined Allahabad University for graduation she would also want Shanti, no one could refuse Munni so her *Jijajee*, agreed that Shanti joins to complete her intermediate and qualify to be health visitor to join U.P. Health Services

They have four children all doing well and are happily married raising their own families

ShyamaPati now had a daughter called Archana nicknamed kuki from Vimla, after surviving still born daughter before kuki Archana was every one's favourite, a good soul who took great care of the household and proved to be good house wife, she was married to the eldest son of retired food inspector from Ballia

Going back in time to 1961 LakshmiNarayan nicknamed LN, was posted back to Germany but Mala, refused to go to Germany, as she was pregnant. LN left Siemens, and joined Hindustan Steel, Durgapur, for a short time Later in 1962 joined the Jammu and Kashmir Government. as Superintendent Engineer (Thermal Power) was promoted as Chief Engineer, at the age of 37 years, and was the youngest Chief engineer, in Government service in India, the highest that one could reach in engineering service in those days remained Chief Engineer till 1975. and later moved to Delhi, in public sector, where he joined at much lower post

as he did not accept the post of Director in Ministry of Energy as his classmate from BHU who was officiating said your joining demotes four of us all who are officiating ManiMala's logic was Public Sector salary and fringe benefits are more than pure *sarkar* government and position is state of mind who knows you outside your office in a city called Delhi much to his dislike listened to his wife which was rare for him as his ego was such that he would do the opposite, how he felt joining junior to trainee apprentice under him in Durgapur

Difficult it was LN's conscious told him to join public sector. He remains life member of Central Board of Irrigation & Power Having produced only one child, Ranjan born in Calcutta

Meanwhile getting back to my maternal side and the story of *Ballaria ki chungi*, where ShymaPati had build a big mansion with multiple shops where his only son Munnu and his charming beautiful wife Vidoo from a cultural classical musical family of Pathak's of Allahabad stayed they had no children within a gap of two years both died in separate accidents barely being in early thirties, in late

1970's (seventies) It was the biggest tragedy that can strike any father to loose grown up married son before him then the loss of his daughter in law soon after in another accident, would break any man and it took heavy toll on ShyamaPati who was now a broken man

I use to visit him once or twice but could hardly spend few hours, his wit sense of humour was all gone, quiet, sad he looked Being doing college it was not that easy to find time till *babujee* ShyamaPati as I called him passed away in 1980 till then going or coming from Azamgarh

Risaldar park Lucknow, Shanti's home was included in travel plans, till she died of cancer

maniMala (Muni) passed away when around fifty five, in 1993 when the choice to live was kidney transplant through donor package offered by Madras hospital, all arrangements, booking tickets were done, when in absence of internet, maniMala went to the medical institute library her classmate Sarla was holding a position at AIIMS, came back to announce no Madras no transplant, Doctor gave her choice death or transplant, she took out Xerox copies of failure rate etc etc and said 'Doc.' Give me guarantee of 100% or I

not deprive poor soul of one kidney for few days or months, I have lived life on my term, let me go my way, which she did in less than three months later at AIIMS hospital and much later Kuki passed away in 2009 like Shanti, died of cancer when around fifty seven, all three under sixty

House and Printing Press got sold by Vimla the last wife of ShymaPati after his death of snake bite at his house. ShymaPati's younger brother's family stayed a short distance away near shibli college, now residents of Pandey Bazaar were many brothers and sisters who kept a distance

from Vimla Pandey after friction got developed due to Gopal who was vocal and called a spade a spade, whose objection to lot many things including ancestral property between brothers being ShymaPati and his younger brother RamChander father of Gopal this bought Kuki's husband to declare himself as the custodian of assets and property

He placed his retired uncle as permanent resident at Balleria ki Chungii to guard property and perhaps Vimla from whom no one knows or cares to know

The whole chapter of maternal assets ended when ManiMala signed and made Shantii along with kuki sign the legal document that they leave it to the conscious of Vimla to do what ever she thinks is right these signatures were taken at SymaPati's funeral on whose insistence need no marks for guessing who knew it's time to strike when emotions were high

Soon after Vimla on sound legal counsel converted all moveable property to cash so as to end any claim from legitimate heirs, who included the other two surviving children at that time

What was to happen has happened it's time to move on in life a few dollars less or more does not matter, nevertheless it was Balkrishan's assets as the only Son who died before his inheritance could come, exiting life before his father

Wealth that goes to those for whom, who was he, not even knowing his name or what he looked like or is it compensation to Vimla who never saw the big bucks, who never got to spend a dime on herself, to quote her, she only bought air tickets, but never took a flight

Vimla who had survived all but no child of ShymaPati touching Sixty to qualify as Senior Citizen in today's time and age leads a lonely nomadic life, from Banaras to Delhi, here and there always at mercy in these sunset years Waiting for end to get her freedom, a tragedy for both, she lost her only child in front of her eyes and her husband stood witness to his only son's premature death

In all probability perhaps today, Vimla is regretting, Gopal's suggestion of buying a house in Pandey Bazaar of her own to lead a life with dignity

Here in Mawai, Ramrattan passed away in 1994 and his wife followed soon, His only son and his sons have sued LN in Basti Civil Court in 2012 wanting to be declared owners of the property that is sub-judice

LN and his son have de-inherited Ramrattan and his Children as heirs that they were before the litigation, here they loose much more than gain, if at all

Calibre to get what she wanted except wealth against all odds was the in born strength talent or any other name in ManiMala ruthless to fight all opposition for what she

thought was right

I am alone surrounded so let me shoot in all direction with no time to think, plan not, only fight to survive to be a winner

LN always said, fools build houses where wise stay, when in service house is taken care of and after retirement, I have a mansion shared equally with my elder brother on mansion road, Basti so no worry ManiMala believed and maintained that after her father's and brother's death she has no roots, and one would not be welcome at Basti the day we land up bag and baggage, argument that made nonsense to LN so

she booked paid the advance for roof on head for herself and also booked one for Kuki, a decent three bedroom duplex apartment in South Delhi was allotted to us where we had to self finance and putting the funds together was becoming more and more difficult on possession escalated cost of around 70-80 thousand rupees was short, so ManiMala went to court to take possession on bank guarantee from bank pledging LN's retirement funds with SBI, treasury branch and used the same funds to invest in SBI magnum, units etc continuously rotating buying discounted post convertible bonds leaving surplus on her death in 1993

we father and son never bothered to see the
litigation and we lost the case to pay with
interest around 5 lacs in 2000 with ease

Strange world strange are the ways of
destiny

Today *Balleria ki Chungii* house does not
exist as *Nanehaal*, maternal grand parents
house that's gone for ever

Mawai the ancestral village house gets barred
after the litigation initiated by LN's nephew,
and battle lines drawn, Doors on Basti city
mansion are shut, but courtesy ManiMala

LN and Ranjan have roof on head

The fraud and forgery to grab all assets has
nothing left to talk

That's how my roots stand, uprooted for
reasons as stupid as could be and for that
wealth that's yours only in the short run
what was the rush when all and more was to
come to you, just remember grabbed
wealth does not last long, nor does it bring
any happiness and joy

Ancestry minus

Roots

part 5

When Water

is thicker

Than Blood

As times are changing so is the value system
family bonds are breaking be it property
wealth women or whatever, in all this
goodness like truth has the inbuilt
mechanism to surface it just cannot be
pinned down for long

Strangers who meet find a bond of love &
affection are the one's who stand by you
thick and thin, speak the truth howsoever
bitter it may sound are much closer than own
blood, *that's what friends are for, for good
times the bad* and so on such true lines

The most important and the strongest bond from animal instinct to emotional dependence in life is not blood but water, man & woman coming together in today's world same sex bond is probably accepted and is not a blood bond, so is husband and wife

But this bond is not ancestry, a generation apart qualifies to be called ancestry

Vertical separation of age and time is a pre requisite to be addressed as ancestry, friends are not and do not qualify to be ancestor

My parents grandparents uncles and aunts
my blood relatives connected and sealed at
birth

Family friend(s), person(s) introduced at
some stage in life who help shape personality
or the wisdom that gets generated by
association

Followers of an order of any kind that they
may influence are the appeal of thought that
gets stuck

The chord of leader and follower, master and slave or servant, *guru and shishya* students of a particular teacher in a school of thought for example Guru Vashistha at his school called the *gurukul* in sanskrit had students from all caste as there was no other religion at that time, were one family and called *gurubhai* as illustrated earlier while dealing with *gotra*, be it any caste also included were the tribals practicing animism or nothing

Guru and Gurukul established by every guru in the Vedic era, was open to all who sought knowledge when those who studied

scriptures had to be Brahmins by character not merely birth, also in *kalpurush* mortal human is described as Head being Brahmin, arms and upper body being kshtriya, stomach and abdomen being vaishya, below waist to feet being shudra, feet that have carried the human society since time, where somewhere down the line got boxed by birth and blamed on *Manuismriti* that did put the society in four divisions on the basis of vocation, DNA refinement, doctors child becoming doctor, actors becoming actor and like any other professional taking up parents or family elders vocation. It was not rigid that a child of shudra cannot learn scriptures

or not be recognised as Brahmin. Caste system implementation understanding is to blame, not the wisdom

Conflicts between profession and caste is best seen in the case of Guru Vishwakarma a sapt rishi the highest of the high, but since profession became the caste they were put in the 3rd varna or caste and are defined today as OBC, other backward caste

Ancestry for orphaned child starts with the Guru no blood relation but thicker than blood, as all others were not known or kept unknown. Orphans bought up at

orphanages have no roots no ancestry
nothing is known where how they came,
except ancestry comes tailor made for some
at adoption if adopted

Water finds its level that's nature so is one's
ancestry of person or persons we look up to
and are more than childhood heroes fill the
void and the space that belongs to ancestor
by birth

Narad the greatest sage in *Sanatan Dharma*
Vedic mythology, son of *Brahma* follower
of *Narayan* the *adi purush* the
eternal man. *Narad* signified the Man with

all the answers, wrongly depicted by Indian Cinema be it Tamil, Telegu, Hindi or any other regional film fiction drama or creative work depicting Sage Narad, more a comic character who carries tales to generate misunderstanding Whereas, Narad is the epitome of speaking the truth he would leave in the morning only to return at sunset, being the wise man with a great sense of humour was much in demand as problem solving master but thou shall only answer when asked else silence is also a form of lie, there was no client confidentiality for him, as he sought no gain or loss no consideration of any kind or had any quid Proquo arrangement

a simple mantra you invited me I did not come on my own or pitched to get invited therefore I am what I am, my reputation travels before me, and you seek to gain from me therefore the invite. Hence not replying to question is betrayal in being honest

Wrongly portrayed that he carried tales, for he never volunteered information but when asked what was the problem in A's house he would tell B and C or D whosoever asked for he was clear no silence no lie no pressure on mind what and how much to whom and not to tell, the quagmire and the start of stress formation

Narad's own ancestry by birth as son of Brahma was known, well established, nothing could have been better than what he was born with, and not by birth being follower of Narayan thus the Guru, manifestation of God in any form is also an attribution of ancestry Narada who choose to be a bachelor and thus ending the line of blood

The biggest myth of all times is that when Narada confronts one Ratnakar a dacoit a criminal to ask his wife and family that are they also sharing his sins like the goodies of others where they have no right, answer was

simple its goodies that matters not how where it came, shocked Ratnakar, fell on his feet to seek wisdom from wise Narada and the mantra to atone his sins. The mantra given was the incorrect 'mara mara' instead of 'Rama Rama' because he was Shudra the lowest caste thus not entitled to know Sanskrit or receive the mantras from Narada the Brahmin. No the wise Narada knew the rules of the *dharma* was that 1st the criminal needs to be judged, sentenced and then after only entitled to get the mantras. Seeing the devotion, realization of basic truth Ratnakar received not the mantra but the name of the lord, in reverse or heard that way

penance doing the name of the lord made
Ratnakar the dacoit, transform to be
Maharishi Valmiki, who wrote the epic
Ramayana in sanskrit

A true Brahmin is that one who has the
desire and the strength to transform any one
from any caste or deed to the highest

Narada's wisdom earned him many a
followers of Narad Purana, one of the 18
maha puranas and the Narada Bhakti sutras
Naradsmriti are words of wisdom who re
wrote this extreme meaning of truth

for his followers not only to look up but seek guidance as an when needed. He filled the void the space that stands reserved for ancestor they are just not who's who followed by whom but a source of wisdom heard directly or as tales from elders, they serve to learn the power of truth

The big question as per *dharmasindu* king or the crown prince would have done the shradh for Narada or his pupils those who learned and gained from him and how many as per scriptures and laid down guidelines to do, who to do for whom and when and where

To include or are duplication allowed as his many pupils would also perform the *shradh* tarpan. *Tarpan* ritual is not restricted that if one has done than other cannot for convenience it was made the responsibility of the eldest Son to do the shradh during pitra paksh, but any one can do and is gender neutral till in the advent of Muslim invasion and rule, when it was self imposed or mandated that women be confined to home

Bonds

stronger

Than blood

bonds

distant relative or not related at all

chapter 2

Let me start with the strong bond with *patidaar* a distant blood relative like my mother's cousin from her ancestral village kherii khota whose age made him more as my mother's uncle but was my *mama* maternal uncle, by relation. LK Pandey whose great grand father and ShymaPati's grand father were real brothers. LK Pandey left home when young and just out of high school worked to start with as salesman of *desi* traditional medicines to work with major media house later to start his own Publishing house, with AyurVedic Journal *Nagarjuna* to Indian Medical Gazette, publications that did

well and in no time had many cars and property in Calcutta

He was great talker and had wealth of stories to tell, a natural show man

The bond between ManiMala and LK Pandey was so strong that, she would travel to Calcutta during vacation and his house was an extended house, even after marriage to LN the other house being that of SK Ojha whom LN happened to meet at India House London when he had just started working in Germany through a common friend, Barrister Srivastava with whom LN lost touch after coming to Calcutta

SK Ojha had moved by then to Calcutta and had established himself to be a brown sahib in an English Company staying at Alipore road

SK Ojha's wife was almost bedridden due to partial paralysis that became complete and she did not survive, forcing issueless, Ojha jee to go to Mauritius where he worked till retirement to be back in India

He filled the void that was of no elder brother even though LN had one but they were never close this made Ojha jee, virtually the head of our family

Perhaps only person privy to everything that happened in our lives, the nearest counsel that was always a phone call away from whom one enjoyed the same amount of love and care as would be from my parents to me, my parents looked up to SK Ojha as the family head, *tayojee* for me

They were the extended family that were always in touch and contact, both visiting Delhi. Bonding with them was stronger than immediate ancestry

It was not that the two had no family, Lk Pandey had wife, children and their families

SK Ojha had younger brothers and their Families, but the strength of affection and care for us, made them to fill the space of having no uncle to look up to for me

Satsang group of one Swami Shantananda of Sivanand ashram at Bombay where LN and ManiMala became part of the group that even visited Kashmir and Vaishnow devi for whom then Indian Airlines operated a Charter between Jammu to Srinagar and back

Over years Shree and Sita, Ram and Nalini came together as one family. Every winter vacation to years that I have spent in

Bombay, staying between Marine Drive and Malabar Hill, after Shree's death and Sita *bahen* going back to Rhodesia, it was only Gitanjali building on Walkeshwar road

Nikams house were I was as good a resident as any other minus Voting identity a resident permit. Nalini *Bahen* when asked how many children she had was always a one line answer 3, where third was I

How is this love an affection any different to one of biological mother

How does one not remember and do the
thanks giving during pitra paksh

How does it stop that her son or grand son
would probably be doing the tarpan, but
why Not I

To do the shradh there is no restriction or
that they are restricted to blood bonds, any
one can do for anyone elder for whom the
living wants to pay a tribute and thus do the
ritual of gratitude

Vinod Pande career civil servant, my childhood friend's uncle with whom a very strong bond was created, as he looked and treated me as the son he never had, being a bachelor, who gave me the highest compliment of "either one should have Son like Ranjan or none" and for me a father like person who was more kind than what I deserved, irrespective who the other person was would introduce me as "that's Ranjan *jijajee's* friend's son" (eldest sisters husband) and let me sit where I was not suppose to be seen, what to talk of being privy to conversation

He was instrumental in guiding me to go out in learning Vedic Astrology from various masters and comparative religion as Vinod Pande was translating holy books like Avasta, Bible, Koran works of kabir, Buddha in Hindi that we discussed often thus an interest developed to go all over for better understanding of faith

He being a career civil servant who was trained to get things done by experts, was instrumental in organizing visits to masters who were identified by the state administration

Judge Saheb Verma jee, classmate of Vinod Pande at Allahabad University, who and his family that welcomed me to be a part of the family. During his lifetime one could get into stimulating discussion including many different viewpoint from Vedas to Current affairs, there was so much to learn and one received lots of love, affection and family made me always feel welcome

Destiny made me meet them to realize that made me thank the almighty to have made it possible to get the joy of exchanging interacting with them always wanting today

that, they should have been around but lord
has his own ways, thanks giving is to do the
tarpan for the departed soul

That keeps the bond alive even after the
soul has departed the mortal form and to
place my gratitude towards them continue
the feel good that was when one could hear
see the good soul in human form

I remain and stay blessed doing the *Shradh*
with *Shradha*, which is doing the ritual with
devotion

My friends *Mausi* (aunt), Mrs. Kumar mother superior as I called her. Every conversation with her from anthropology of *kyastha* a sub caste to caste system and ever changing value system. Historical facts that she was privy to from transfer of power to the trial of of Mahatma Gandhi Assassination at Red fort in Delhi, she had seen it all, always made me welcome with ever so visible love and warmth, a rarity in today's world

My only regret, could not visit her and see her dying in the hospital, though made it in time for cremation

Kala aunty, and her family who made no difference between her three son's and the children of her sister, who were bought up as her real children

Her youngest son was in my class, in different school BurnHall while I was at St. Mary's Presentation

When People tell me with pride that they did not believe in Shradh, or most rituals, good for them, each one to his own. I shall do what I want to do without being apologetic

They are the one's for whom its always been
thanks giving from the bottom of my heart

Those from whom I still get the love and
affection who are my parents class mates
family friends, friends elders bonds that are
not blood but thicker than blood

Vedic thanks giving includes more than one
generation even for those not related by
blood, like L.K. Pandey which includes his
Son

Bonds of love and affection are beyond caste
class race or gender

Old servant of Balleria ki Chungii house,
Parkalli non stop chatter always cribbing
always shouting made more noise than metal
utensils she banged while cleaning

She made sure that grand children of
ShymaPati call her *Nanni* (granny) for
she had welcomed all four wife's and four
children

Though when ever any one asked anything from past it was " how do you expect me to remember when I am so old and *bahu* that is Vimla has no mercy, makes me slough at my age" she would curse Vidoo when Vimla was around , had perfected the art of playing one against another and best to deal mother in law and daughter in law of the house

Except Munnu (Balkrishan) and the cows all were cursed by her, including Babujee (ShymaPati) for under paying her but none would dare say anything to her she was the boss, who loved us all when we visited Balleria ki Chungi during vacation

Loharan who had lost her family, except grand son of eight nine at Mawai who made a small living by doing odd jobs, In all her miseries always wore her captivating smile she was the 1st person I met who thanked God, I get what I deserve and good lord could do no wrong in simple words she would say wisdom while smoking her *biddies* rolled tobacco, who but for me did not talk much

A fatalist who accepted it all as ordained by the good kind lord, unlike all others whom I had met lost faith in God or cursed the lord, should any tragedy happen

Sukhi, Santhali tribal from Dumka in present day Jharkhand. LN's servant boy in Calcutta. Building *darban's* (watch man) distant nephew, as teenager Sukhi welcomed ManiMala when she took 1st steps as newly wed bride of LN, totally devoted to family

When due to massive gut poisoning at birth and I could not receive top feed as ManiMala was not lactating it was Sukhi who would run around to collect small portions of goat milk for me. On going to Durgapur on transfer, Sukhi was settled to stay back in Calcutta as one Naik's servant

but few days later there he was God send to go all around from 3 am to be back at 8 am collecting goat milk

He was able to find job with good large contract firm as electrical helper but few months later he was in Jammu with bag and baggage, managed his job as field electrician at the kalakot thermal plant, day's journey from Jammu

Do not why his love for me on whom he could boss over or what but came to be in Delhi leaving his permanent, J & K Government job

In Delhi, the lucky man he was and good in his job, managed to find a placement in a navaratna corporation

Dark as the darkest, with curly hair always dressed well and he liked when the bus conductor or shop keeper thinking he being an African talk to him in English and he would behave one foreigner replying in his make shift English, beaming with confidence and a smile

Sukhi passed away soon after his return to Dumka after retirement as Senior. Foreman (Class I) electrical

which meant he could operate test large
motors, turbines after routine maintenance
on Ships, Locomotives power plants etc

Quoting once again scripture, DharmaSindhu,
shradh or vedic thanks giving has to done for
all departed souls where king has to perform
the ritual for his subjects who have none



They make memories

So good

that shall not

fade with time

and doing the

shradh for them

is being blessed



ਚਵੀਟ

ਬਫ਼ਤਰੀਓਗ੍ਧੁ ਫ਼ ਪੋਰਾ

ਦੋਰੇਫ਼ਾ ਿਫ਼ ਨੋਰਾਰਾਨ

and understanding

part 6

For fear or respect

Vedic astrologers over the time have come about with the concept of kaal sarp yoga and Pitru Dosh, problems arising and ways to please the disturbed soul for love peace and happiness

Thus giving importance to Thanks Giving and believed by many that the root of many a miseries of some departed soul kept in pain by the wrong doing of some other departed soul or a soul as such for being in pain

Pitras are our own ancestor who have been sent into pretha yoni or any other lokas and as a result of this they become extremely restless sad and expect to be free. Soul being devoid of any emotion but the power to transcend time and space, when in misery all living attachments also get depressed and feel miserable that shows in daily life, what is use of wealth, when unhappy

How Astrologers Recognize dosha in Charts, Kundali, Tewa, jnamakshar as interpretation that is highly subjective and for many there may be nothing, as pitra dosh

Basic knowledge of Astrology is desirable in understanding the chart combinations

Natural malefic planets like sun, mars, Saturn, may be *yogakarak* for some lagnas, but rahu and ketu are always malefic for all lagnas

Common planetary positions, which form various kinds of Pitru Doshas as arrived by many astrologers in various combinations are of planets on planetary placements :

- i. Venus, Saturn and Rahu, or two of these three are situated in the 5th House of horoscope- The Sun becomes malefic and shows its ill effects on the native
- ii. Ketu is situated in the 4th House of horoscope- One receives the malefic effects of Planet Moon
- iii. Mercury or Ketu or both are situated in 1st or 8th House in the horoscope- Mars gives inauspicious results to the native

- iv. Moon is situated in the 3rd or 6th House of the horoscope of the native- The native suffers from the malefic effects of planet Mercury
- v. Venus, Mercury or Rahu, any two of these three or all the three planets are situated in 2nd or 5th or 9th or 12th House of the horoscope of the native- The planet Jupiter gives inauspicious results

- vi. If Sun or Moon or Rahu or any two out of these three or all these three planets are situated in the 7th House of the horoscope The planet Venus becomes inauspicious and gives malefic effects to the native
- vii. Sun, Moon or Mars or two out of these three or all these three are situated in 10th or 11th House in the horoscope- Saturn gives malefic effects as it becomes inauspicious due to the above placement

viii. Sun or Venus or both are situated in
12th House in the horoscope
Rahu gives bad results to the native
as it is rendered inauspicious due to
this planetary position

ix. Moon or Mars is situated in
6th House in horoscope and
Ketu gives bad results to the native.

Pitra dosh is not a curse of ancestor. It appears in the horoscope of a person due to the previous bad karmas of his ancestor, and his own karmas together make the dosha, if at all

Bad karmic deeds, in previous births and the karmic debt of the ancestor put together results in the 9 planetary combinations

This karmic debts are cleared by suffering with no control on the events as they appear or by the good deeds that have been done by the person or still by self imposed penance that was the medicine since time immemorial

Otherwise, the implications of Pitra Dosha will continue to reflect in the birth charts of ongoing generation

Today in this materialistic world, assets and liabilities are passed on to the heir, likewise the debts are passed as the good deeds that ensure happiness and joy

Kaal sarp dosha is also minimized and fruitful results are obtained by doing the shradh pooja by procuring the blessings of ancestor
Childless couples and persons facing hindrance in getting monetary benefits due to kaal sarp dosha

This Dosha is also formed if a family member dies unnatural death or if people do not offer their respects to the souls of their deceased loved ones

As per the Vedic Hindoo scriptures, an individual should pay respects to his ancestor and elders before the worship of his God, as they hold greater value and higher position

Offering jalam anytime, when bathing in river looking at the sun during this time strengthens the position of Sun in the natal chart and helps reducing the impact of Pitra Dosha, if any

The Mantra for Pitra Dosh Nivaran :

“ ओम् पितॄन्ध्याह देवतान्ध्याह
महायोगिन्ध्याह च, नमो सावाहा
स्वाध्याये च नित्यमेव नमो ”

repeat the mantra :

“ Om Pitrabhyah devatabhyah mahayogibhyech
cha, Namah sawaha swadhyaye cha nityamev
namah ”

repeat :

Om Pitrabhyah devatabhyah
mahayogibhyech cha, Namah sawaha
swadhyaye cha nityamev namah "

This mantra can be recited or *japa* done
in silence as an when while offering water
towards Sun in addition to or just this
mantra

There is no particular good time it is always
good to offer gratitude and thanks giving to
the departed

Pitra dosh nivaran puja should include a chant of Pitra dosh nivaran mantra to pacify the souls of the departed

Nivaran Puja is believed to satisfy deceased ancestor and ancestors, and gain blessings for a happy and peaceful worldly life

The Position of stars and the derived result of
the Placed nakshatra :-

Kruttika Acquiring a heavenly abode for
oneself and ones son or child

Rohini Conceiving child

Mruga Acquiring radiance of Brahman
(Brahmatej)

Aardra Providing momentum to the soul of an
evildoer, action transformed into
supernatural power

Punarvasu Obtaining wealth or land

Pushya Improvement in strength

Ashlesha Conceiving child with brave
character, fulfilment of a wish

Magha Gaining superiority within the community, a long married life

Purva and Uttara Good luck, conceiving child, elimination of sin

Hasta Fulfillment of a wish, gaining superiority within the community

Chitra Conceiving a handsome child, conceiving ample children

Swati Earning profit in business, earning success.

Vishakha Conceiving ample children, acquiring gold

Anuradha Acquiring a kingdom (attaining position of minister etc), acquiring friends

Jyeshtha Acquiring superiority, authority,
wealth and self-confidence, acquiring a
kingdom

Mula Obtaining good health, acquiring a farm
or land

Purvashadha Achieving good fame,
successful journey up to the sea limit

Uttarashada Getting relieved from
grievances, fulfillment of all wishes
achieving good hearing ability

Shravan Achieving best progress in subtle
plane, superiority

Ghanishtha Acquiring kingdom (attaining position of minister etc), fulfillment of all wishes

Shavataraka Achieving supernatural powers in medical practice, acquiring metal

Purvabhadrapada Acquiring a flock of sheep or lamb, acquiring metal other than gold and silver

Uttarabhadrapada Acquiring cattle, acquiring sanctified and good premises

Revati Acquiring utensils and clothes, acquiring cattle

Ashwini Acquiring horses

Bharni Acquiring a long life

pitrukṣhetra

Even though tarpan to pitras
can be performed
anywhere anytime of the day from
Dawn to Dusk

e2m

chapter xi

Certain places as given in Puran that are holy and why, place becomes important like Gaya are the Pitrukshetra

According to Puran Pitrukshetra in 1st order of five. These are Bodhigaya as Shirakshetra, Vaitarni as Nabhi kshetra, Pithapur at padarkshetra, Siddhpur at Matrukshetra and Badrinath as Brahmakapali kshetra, for performing Pinda Daana to the ancestor and forefathers. where its significance has been scripted in many puranas

Gaya Kshetra is very famous, ancient and holy pilgrim for dedicating Pind dan for ancestor and forefathers. That is situated on the bank of Falgu river in Bihar. As per Vayu Purana and Narada Purana the five hills marking the territory of Gaya Kshetra are Pretashila (north west), Ramashila (northeast), Prabhas across the Phalgu river (east), Brahmayoni (south east), and Griddhrakuta (south west) Climbing up the hills for rituals is like following a ladder passing by a bridge to reach the celestial world

One of the three most important places in Gaya mentioned during the Vedic

period is Samarohana literally meaning a retreat to the celestial world that is interpreted as Prethashila. It is said that Gayasura's body has become the landscape of Gaya Kshetra

The literal meaning of Gaya "let us go to another place" refers to coming into contact with the other realm in which we are living. It symbolizes a destination linking this world of humanity with the world of divinity the realm of ancestor

As per one of the most authoritative

Sanskrit text on pilgrimage and sacred places "Tristhalisetu"

Gaya is said to be the eastern most of the three pillars of the bridge to the realm of the soul the others are Varanasi, Prayag (Allahabad) Haridwar, Garh Ganga and others along the banks of river Ganga

Puranic significance of Gaya Theertha for Pitra puja and paying gratitude and thanks giving to the departed. The greatness of Gaya is said to have been described in many Puranas like Vayu Purana, Garuda Purana, Kurma Purana, Padma Purana, VarahaPurana, besides in Ramayana and Mahabharatha

Elaborate mythology of Gaya is said to have been mentioned in Gaya Mahatmya a part of Vayu Purana. It is said that all the sacred spots and holy images of the world are manifested in the holy territory of Gaya

It is said that as per Vayu Purana, liberation (Mukthi) of the soul is achieved by acquiring the Supreme knowledge (Brahma Gnana), by performing sacred rituals at Gaya

As per Garuda Purana it is said that the importance of performing shraddh ritual at Gaya

can be gauged by the fact that a person becomes liberated from Pitru Rina (debts towards one's father) once he touches the sacrosanct soil of Gaya. The reason being that Lord Maha Vishnu himself dwells there in the form of Pitru Devatha and by his divine glimpse a man is freed of all his three debts

Kurma Purana states, it is said that all forefathers appreciate a pilgrimage to Gaya by their successors

Reference to Gaya is said to be available in Mahabharatha with respect to the Pretashila

where, it is described as an Altar where one gets released even from the sin committed by killing a Brahman (Brahmahatya) Holy Places at Gaya Phalgu River. It is said that Agni Purana has explained the river Phalgu as a combination of Phala (merit) & Gau (wish fulfilling cow) and its etymology implies that the river manifests the highest power of piouness added with merit. It is said that as per Vayu Purana the river Phalgu is considered to be superior to the river Ganges since it is the liquid form of Lord Vishnu whereas Ganges has originated from the foot of Lord Vishnu

Two streams Lilajan (Niranjara) and Mohana originating from a hill called Korambe Pahar about 75km south of Gaya meet together to form the river Phalgu at Gaya. It is a tributary of river Ganges and most of the time it is said to remain dry due to a curse given by Goddess Sita

The river is also referred to as Gupta Ganga because most of the year its bed usually appears dry but if you scoop with your hand you will at once come to clear water. There are several ghats on the banks of river Phalgu

out of which presently eleven ghats along the west bank are used for rituals of Pitru Paksha

It is said that the water in the river acts as a healer that drive away and cure all illness Vishnu Pada Temple (Foot print of Lord Vishnu). This is one of the greatest and the most sacred temples dedicated to Lord Maha Vishnu and also the most sacred site for performing sacred rites to the ancestor (departed souls)

Lord Maha Vishnu's foot print stamped on a solid rock called Dharmashila is the object of worship

Vishnu Pada in the middle of the Vishnupada temple is regarded as the meeting point of heaven, earth and hell

Nabhigaya Kshetra is situated at Jajpur village on the bank of Vaitarni river in Orissa state. It is also known as Nabhi Kshetra Vaitarni river is famous in Puran wherein it is mentioned that after death one has to cross Vaitarni river and the person who have perform good deeds during his life time can only cross the river very easily But by performing Pitrutarpan Pooja here one can make his forefather cross this river

Padgaya Kshetra situated at Pithapur in
Andra Pradesh near RajahMundry

Siddhpur is known as Matrugaya Kshetra is
situated in Mahesana district of Gujarat
Bhagavan Parshuram had perform Pind dan
dedication of his mother in the past so
pilgrims from all over India come to Siddhpur
for performing this pooja

On the bank of Bindu Sarovar, Pindadan and
Shradh ceremony are performed Near
Badrinath in Himalaya

If there is Pitrudosh in your horoscope because of which family doesn't grow or the family has to face the problems constantly one has to perform Narayan Bali pooja on the bank of Narmada river at Chanod tirtha situated near Dabhoi in Baroda district in Gujarat. This Kshetra is very famous for other Pitritarpan pooja and dedication to ancestor and forfathers, after death to perform Uttarkriya people are coming here from every corner of India

Trayambakeshwar temple in Nashik is another place where Pitra dosha pujas are done to please the departed, other places include Rameswaram. Some more temples where the Parihara may be performed Seshampadi near Kumbakonam, Sethalapathy, Swarnavalli sametha Muktheeswarar temple is at Thilatharpanapuri close to Koothanur

The main deities here are Swarnavalli Thayar and Mukthiswarar. The name Thilatharpanapuri comes from two words thil meaning Gingely and tharpana is the ritual of performing

pithru karmas ritual of paying tribute to ancestor. Pitr dosha pariharam is also done at Papanasam, near Tenkasi, Tirunelveli, on the banks of the River Tamirabarani

This is the place where Lord Vishnu was graced by Lord Shiva. People from all over come here to get remedy from Pitra dosha, Sarpa Dosha and other doshas find complete relief

This is a fact that even science does not deny the existence of such energies or evil's and even the present day astrology does not deny the fact that has affected human life

By performing the kriyas or karma and rituals specified for such dosha's and evil things, people find relief and gain divine grace

Shree Rudragaya Kshetra is situated along the sea shore. Holy spiritual programs like NagaPrathishthaapana, Naga Bali, Sarpa Sanskara, Tripindi Shraddha, Narayana Bali are being carried out in this holy place of Shri Kshetra Gokarna Harihareshwara Temple. The holy Shri HariHareshwara Temple situated in the holy place of ShriKshetra Gokarna is the place where Lord Shri Shiva and Shri Vishnu were united.

This sacred place is situated along near the seacoast of Shri Ramathirtha. The holy place is and has retained its importance and glory as Siddhi Kshetra, Karma Kshetra

Harihareshwara means the unity of Lord Vishnu and Lord Shiva in one place Lord Vishnu performed penance on Lord Shiva and gained divine boon as for this place who ever visit's and perform ancestral deliverance would attain Mukti (relief) from all the elements of the unsatisfied after death This place also called Bhaskarakhetra

It is auspicious to perform Pitru Shraddh Pinda daan along holy rivers and lakes, rivers such as Ganga, Godavari, Narmada, Sindhu, Cauvery, Krishna, Tungabhadra, Brahmaputra, Yamuna and other rivers that are holy rivers as mentioned in the Purana

Varanasi situated between river varuna and asi so it is Varanasi and is Pitrukshetra. It is established on the Trishool of lord Shiva so this place cannot be destroyed even when universe comes to an end in Madikarnika ghat, sati's ear ring fell. Dashaashwamegh ghat Brahma did yagya

Harishchandra ghat, Satyavadi raja
Harishchandra worked here in the cremation
ground for a Chandal, kavi Tulsidas wrote
the Ramcharit manas

Pushkar situated at Rajasthan Brahma temple
dharma stayed here and did tapasya. It is
also known as Dharmaranyakshetra

Mathura & Vrindawan in Tretha yug madhu
demon did atrocities

To save the people shri ram sent shatrugna
to kill him, he killed the demon, since then
this place is called Mathura

Dwapur yuga Vishnu came as shri krishna an avatar. shri krishna 's birth place is Mathura and lila's he did in Vrindavan

When sati went into the agnikund, Shiva took her body he was under a spell of intoxication so Vishnu with his chakra cut the body of sati into pieces, pieces fell all over the place. It is said here the hair of sati fell. so there is a shakti peetha here which is called Chamunda or Mouli. Banks of Yamuna the ghats, are famous for doing the pinda dan

Pehowa, kurukshetra famous for
Mahabharata is another place to do pind dan

At Ayodhya on the banks of Saryu, many a
Pandas maintain the record of the villages
around including Mawai

One out of four places, where the kumbh
takes place is Ujjain on the banks of Shipra
where pinda dan, pitra dosh rituals are
performed, besides there are many other
places to do the nivaran

Last word on Part 6 is that the matter of Pitra Dosh in charts is highly debatable as no parent can wish bad for child, be it own, adopted or perceived and looked upon as own child

After much conflict to be or not to include this Part on Astrology and trying to look at answers in classical sanskrit works on astrology, came to one conclusion that as the evolution of Man has evolved so has its erosion of value system

The thin line that separates between good and bad, between ethical and unethical and above all moral and immoral

Pitrukshetra place to do the sharadh that is popular and as described in all temple tourism literature with no comments to place, pandas or difficulties faced to do the ritual

Shradh needs shradha that is devotion and no particular place or way to do, places were and are only a means to perform a particular journey or the teertha to that place as one would think, be engrossed and have a purpose to undertake the teertha

nearest analogy being when summoned by court or to attend one goes without the thought of to be or not, similarly why not treat teertha same way to do the journey and the ritual in the court of the good lord

This being the kalyuga or the age in the cycle of time when morality, ethics are far less, ends matter not the means

Newer laws are chasing, newer crime who leads whom becoming difficult to keep pace with in the present

Witch craft, black magic are some of new fears made as pitra doshas, I have not found till date any classical work in Vedic Astrology or scripture mentioning existence of such dosha

Places like Mendipur Balaji, Hanuman temple town famous for removing the curse of black magic and witch craft

Animism has been part of every culture and it is found in some form or the other, any one suffering from psychosomatic problems

And finds relief at Mendipur or any other such place, than although it defies logic people would believe it to be a dosha that needs to be cured

Nevertheless Mendipur Balaji and other pitrukshetra being temple towns generate their own positive curative energy field, for idols in temples are not mere statues but infused with jeeva of pran pratishtha to those who believe they are God else just a stone

The whole gamut of the realm of pitra paksh its astrological doshas and their cure is another dimension which has nothing to do with the ritual its connection and the reason it is covered is that getting into the world beyond death and its understanding makes it to the world of curse and cure

Shradh in pitra paksh and the ritual is of thanks giving remembrance and gratitude towards the departed ancestor

*We need to give a few minutes to those
because of whom, blood related ancestor
we are in this world and to those who are
not related by blood but have had
exceptional positive influence*

e2nivaran

In the Vedic timeline, being the last and the most miserable charan or period of kalyuga, where no one will be happy, happiness will be short lived, no amount of wealth would buy peace, average life span would be shorter by time, modern medicine not keeping pace with disease and epidemic, with no vaccine, dengue, H1N1 death causing mosquito bite or Man will pass virus to pig, only to get it back, the deadly swine flu

Animals in close proximity to man as pets are taking lifestyle disorders of stress, hypertension, diabetes and the list is

growing

Only good thing that has happened is that man has not domesticated more wild animals in centuries, else the mess would have been unimaginable

These are some of the attributes of kalayuga

Not forgetting tsunami's that were till now part of mythology

ચદ્વૈત તિલદીનદ

In the cycle of life
a four period age
of the UNIVERSE

ત્રાપ્ટર ઁ

*The Vedic timeline being as described by
Divine life krsna conscious and others the
four yuga are :*

The **Satya yug**

Virtue reigns supreme. 1,728,000 years of all good and no sin Human stature was 21 cubits. Average human lifespan was 100,000 years

Man comprehends the source of universal magnetism with its principle of duality, or polarity, and his intelligence reaches out to grasp the

mystery of Vibration Aum, the creative
power that sustains the universe

Only truth was known there was no
word as lie or honest as there were no
liar's dishonest, even demon was
truthful the rakshas was not unholy,
time when the Vedas, ancient sanskrit
text written by the Sapt Rishis the
Vedic era and dawn of wisdom

Brahman, knower of the Creator,
Brahma, the spiritual light and only
Real Substance of the universe

During this age the majority of the population is situated in the mode of goodness and the average life span at the beginning of the yuga was 100,000 years, it was the **golden age**

Incidentally it will be next age after the present kalyuga should one survive the worst of kalyuga

The **Treta yug**

1,296,000 years for this yuga. There was 3 quarter virtue & 1 quarter sin. Normal human stature was 14 cubits. Average human lifespan was reduced to 10,000 years

Rise of the demon, the *Rakshasa* and the epic Ramayana is written by Maharishi Valmiki, where the singular message is that in fight with Ravana the most learned most powerful but the most arrogant king in the world, whose arrogance is the start of his end and what is killed by Lord Rama

is the arrogance of demons in path of salvation man extends his knowledge and power over the attributes of universal magnetism, the source of the positive, negative, and neutralizing electricity, and the two poles of creative attraction and repulsion. His natural state or caste in this period is that of Bipra, or perfect (human) class, and he succeeds in piercing the veil of Maya, the Illusion of Time, which is Change

In Treta Yuga, the intelligence of man, having penetrated the secrets of the finer material forces of Nature, of Bhuba Loka also called the **silver age** years and the process of self realization is the performance of opulent yajnas to realize divinity. It is during this age that Varna-asrama-dharma was introduced.

The **Dwappar yug,**

There was 1 half virtue & 1 half sin. That lasted 864,000 years Normal human stature was 7 cubits. Average human lifespan was further reduced to 1,000 years

Time when 1st cousins started fighting each other over land, woman and wealth when the war between Kouravs and Pandavs at Kurukshetra in Mahabharata takes place and Lord Krsna delivers the Gita, still no devils in

Vedic Hindoo fold in the Age of Dwapara, now comes upon the solution of the mysteries of Swa Loka, the source and origin of all matter-energies, gross and subtle, thus being enabled to comprehend the true nature of the universe. In this state, man's intelligence is sufficiently purified to grasp the principles of Chittwa, universal Heart Atom, magnetic third portion of Creations and throne of Purush, Spirit, the Creator

Chittwa, the throne, has seven attributes five kinds of electricity's, Panch Tatwa, the five Root-Causes of creation, and two magnetic poles, one of attraction

Buddhi the Intelligence which determines what is Truth and one of repulsion, Manas, the Mind, which produces the ideal world for enjoyment

These seven attributes appear to the spiritual sight as of seven different colors, as in a rainbow During the course of this Age of Dwapara, man is given the power to annihilate the Avidya, Illusion, of Space, and the second limitation of Maya is thereby conquered. During this span, man's mind is centered on the problems of the second sphere of creation (Bhuba Loka) which, by

the absence of gross matter and the presence only of Nature's finer electrical matters or energies, is called *Shunya*, Zero Vacuum Ordinary or the **bronze age**, and the process of self realization is the worship of the deities within temples

Relating to form becomes easier to follow and relate than meditating in vacuum, meditation is done in total silence, while bowing to lord with or without deity is loud and symbolical easier to comprehend

The **kal yug**

There is 1 quarter virtue & 3 quarter sin
Normal human stature is 3.5 cubits. Average
human lifespan will be 100 or less years
Lasting 432,000 years

No new sacred holy scripture is delivered in
ancient sanskrit, era starts with Pariksit
allowing kalyug to stay and later offering
snake to rishi, the knowledge and power of
man is confined to the world of gross matter
(Bhu Loka, first sphere) and his state is that

of, a menial or dependent of Nature, even if rich and famous and everything boils to a numbers game, without patience and satisfaction, mind is centered on the problems of material objectivity, the Avidya of Atomic Form the **iron age** of hypocrisy and quarrel growing by the day. Lord Krsna in transcendental form leaves the earth right before the beginning of Kali Yuga. The process of self realization is sankirtana, the chanting of the Holy Names of the Lord. God consciousness is reduced to nothing. By now already 5000 years of Kali yuga have passed and it is predicted that by the end of the

yuga people will hardly be older than 20 years to see youth old age reproduce and their only food will be meat of all life including man where morality would vanish

Guru's Philosophers, Scholars, thinkers have contributed to the evolving times rising new schools that have taken shape of distinct faith like the Jains of Mahavira, Buddhism of Buddha, Sikhism of Nanak and other reformist movements within the Vedic fold that provide the thread of sanity and virtue

Some hope for the true believer

In the present Charan or the sub-period within the Kalyug, around 300 BC, the devil is born with rise of destruction of places of worship, spread of religion by sword, fear and intimidation purely a numbers game at any cost, violence the new lines religious intolerance, hate, ethnic cleansing, conflicts where peace dies every minute war between my god versus your god within intra faith and inter faith with the rise of super ego

In today's kalyug, anything and everything bad is possible, crime as heinous as rape and murder are becoming routine

Love and gratitude between parents and children and between children young and the elders is getting quantified more and more with the size of the wallet often I see preteens to teens and beyond displaying emotion of my dearest mom, aunt, uncle, father with the goodies of value the worst to come is when the average age is at its minimum when, sons raping mothers, fathers forcing themselves on daughters, unnatural sex with animals torture be the game of pleasure, even nature giving up, rise of earthquakes, tsunami's and above all the polar shift, that marks the start of end

what one see's is that truth holds the longest period and evil the shortest, worst is yet to come this book probably be reaching out to 1 quarter or less, but the next stop in the cycle of age is truth

Thus the pitra dosha as seen in charts and the section was added as it is being addressed by modern day astrologers in material terms to perform the Shradh, else

In addition general information on where it can be done in India that are famous for Shradh with the availability of Pandas

*Though for me, no place is better than
offering gratitude to the departed from heart
at any place, anytime preferably when the
Sun is visible from dawn to dusk around a
water source is perfect as it is the faith,
devotion and will that matters*

*Remembering and thanks giving to the
departed is all it takes to bring back the
joy of bonding without wanting anything in
return to be happy*

*It could perhaps break the down ward
flight to more evil to come than what is
already clear and present danger*



Take a pause
Before its too late

And think

Think about.,.

Never 2 late for shradh

Credits And Information

chapter xiii

Ramkhelawan Misra

Lakshmi Narayan's father

photo credit : Sajivan Book, Gonda

from Alawai house 2005

सजीवन



लेखक—पं० रामखेलावन मिश्र राजवैद्य ।

Bela Pandey

ManiMala's mother

photo Credit : United Province Gazette

from Sandesh office, 1977



Citation as Printed

Citation in Roman

aap 'sandesh' sampadak shri ShymaPati Pandey
M.A ki dharmpatni hai. Aapko yukt Prantia
Sarkar nai sthai muncipal board ki sadasya nyukt
kiya hai

English Translation

Citation being that the Current Provincial Government has
nominated the wife of ShymaPati Pandey M.A as the
nominated member on the muncipal board

...

Today both the pictures are only here
' Sandesh ' office has closed at Prabhat Printing
and the book ' Sajivan ' all copies are lost
last heard in 2005 was that termites had destroyed
all books and rare books on Ayurveda
collected over years by Ramkhetawan

no Pictures of departed paternal ancestor
could be sourced besides Ramkhelawan and it
would be out of place to add pictures of
maternal side or others named
therefore only paternal grand father and
maternal grand mother were added in 2005
when picture of Ramkhelawan without the
book could be traced at Mawai house
Almost all pictures taken on travels
to Barhni, Tulsipur, areas of Saket in
and around Ayodhya, documents
photographed stand lost
on crash of HDD, sued the manufacturer
a giant highly resourceful MNC
not only to win my case that included
warrant of arrest issued on MD of the MNC
pleading my own case as empowered litigant
against all odds

Source :

information collected from village & family elders
besides by visiting the following places that the author
has put together with the help of :

Panda's & Others at :

Gaya, Bihar

Badrinath & Haridwar, Uttaranchal

Ayodhya, Kashi & Prayag, Uttar Pradesh

Mattan, Kashmir valley, J&K

Jagannathpuri, Orissa

quoting scriptures, ritual, gotra, timeline, known places to do the ritual and the combinations of doshas are multi sourced as sourced from multi media as community knowledge and are reproduced with author's commentary wherever required to illustrate the narrative

Author has also travelled to Tulsipur, near Barhni and Barhni in the Nepalese side to verify the temple of Lakshmi Narayan and the search for roots in Nepal

With no malaise, the names of Places have been kept
as they were in the 1st draft, names of changed places
being same as

kolkata 4 Calcutta

Mumbai 4 Bombay

Chennai 4 Madras

uttrakhand 4 uttranchal

besides places other spelling
phonetically correct, spelt different like

Vedik spelt for vedic

or any other like hindoo 4 hindu

moslem 4 muslim etc

Disclaimer :

dates are approximate, to the nearest, document of 1st draft was read at Ailawai in 2005 during wedding time and all objections, additions carried over the years of revision within the family, and others who made this possible by betting the information as many were not aware of the names of the ancestor going back in time

Weaved along the tradition and ritual of shradh and Ailade public after continuous revision based on inputs updated and revised, accordingly, has been in public domain since November 4' 2015 in the archives

any discrepancies, objections etc will be open for forty days and none entertained after december 14 ' 2015 after when the library and print updated eBook edition will subsequently become due for release

Quotes from scriptures and rituals, places are only compilations multi sourced including net like dharm, temple and tourism sites news papers and journals, interpretation of cosmic combinations has been left as being highly subjective

It remains subject to corrections, on newer and corrective information. As and when next revised edition is taken up and released

since, most of the details are of hearsay, devoid of being judgemental while commenting, authenticity is neither claimed, nor authenticated and no intention of malice towards anyone, living or dead

Should it cause any hurt, apologies in advance difficult to cover the subject with justice to past, and remaining truthful, once again the names could be anyone, real or not, it is the thought that matters nothing derogatory be made towards any faith, person(s), my ancestor and any other person(s) mentioned including my maternal grandfather who remains as dear as ever and it is mere reflection of times, people named or any other objectionable description, norm of caste, religion, food habits or any other

habit that is against the norm, today needs to be read in context, where just in case there is any kind of objection on any description of living or not no one should forget that they are my ancestor too, who may also be of others should they feel offended they need to read the complete context and any litigation so desired be in the jurisdiction of Delhi, India. At best in an event of conflict let the events and names be historical fiction with co-incidental similarities

Commentaries of scholars where due credit could not be given, get updated as n when known

Author comment are personal based on acquired information and knowledge over the years through reading, interaction with others and the possible meaning & ethos

*Those not living
are the one's
for whom
Shradh with
complete Shradha
is performed
by the author*



Dates of revision :

April 19, 2000 - quest for roots

start of project being as close to
reality as could be & the first draft

Jan 16, 2001 – 1st revision

Jun 20, 2005 – 2nd revision

Nov 20, 2011 – 3rd revision

Nov 30, 2013 – 4th revision

May 9, 2015 – 5th revision

Jan 16 2016 updates

All dates are starting dates

Notes on Revision :

To quote Munna Pradhan,

"When you the ignorant find more faults with each new draft, he continued his work, where is it written is the note signed by govt. Functionary or not asking questions for fun where you draw a blank after grand parents. if you cannot appreciate the amount of effort that has gone in putting this historical paper you have no moral right till you submit details of ancestor, other than those mentioned, or just take it as fiction"

Major objections to meat eating brahmins was explained as the need of the hour to be read in context living in jungle meant to survive and the heads on the walls of kothi at Alawai house said it all

Jeewan Pandey, AlaniAlala's cousin who stays at Varuna pul in Varanasi provided the inputs regarding Rai Bahadur and the family history which was later added to paternal ancestry in 3rd revision

Gotra and its understanding was added in the 4th revision

Weaving shradh and the places, timeline, vedic astrology as chapters was incorporated to put across the theory, ritual and the scriptures, on

who's who of family ancestor in the 5th revision
to take this form of book that not only tries to
make this dry subject of vedik thanks giving to
departed ancestor interesting and also to cover
multi dimensions and complexities of the subject
at one place one book

6th edition revision scriptures, astrological
aspects, timeline were incorporated and cover
name from shradh to tarpan, lines in preface,
in italics are updates as n when

Author has tried to be as close as possible in the
narrative, except has under played those well
known for it is no claim to fame

Persons related by blood and those not related
had to be mentioned with reasons why, to bridge
them together as Ancestor

Stories that are relevant, tales of the great add
to the subject and to illustrate victory of truth,
light over darkness

Tradition, Culture, practice and ritual have been
made logical and with rationale, in the modern
scientific world of today

Generation next are today better equipped to
check, cross check and seek information on a
touch, every view, counter view gets weighed
according to what is convincing and that they can
comprehend, my exercise on the subject is in

that direction to reach out to them in simple,
short argument

About the Author :

Author has Bachelors degree in Commerce with Honours, from University of Delhi. Post Graduate Business Administration. (intrn'l mkt) PGDM (M&A)
Keen interest in, Astrology, Herbal medicine & a qualified Yoga Therapist

Author has been doing the shradh for the departed, for whom no one would do, it started with *Balkrishan Pandey* and his wife *Vidotma* and the author stays blessed to perform the vedik thanksgiving to the departed ancestor

*2015 pitra paksh tarpan was performed at
Ayodhya ghat on the banks of Saryu*

*Complete and proper Ritual was conducted by
frail lean bending back but alert 96 year old
panda assisted by middle aged pandas*

*2016 Ganga Teertha Tarpan was done from
self to all for whom Shradh and Tarpan was
done earlier, on Sunday closet to Shiv Ratri,
at Jwalapur during Haridwar Ardh kumbh*

Since March 4' 2k to September 8' 2012
Author went on a sabbatical from being a
professional photographer, with Contact image,
member AIPA. Made Advt. films with infilms

The 1st production house in 1986 to use digital computer imaging, for broadcast a complete digital commercial on air in that year. Other presentations, short films, documentaries on celluloid and tape, web design in 1990

when it was in its infancy worldwide, re-mastering computer operating system based on UNiX/Linux source code kernel with GPU compliance open software to do the presentation AV work it was free, safe tailor made under very own name community tools to build an operating system on PC

The occupation during this period was the quest of knowledge to learn the art of interpretation and the science of Vedic Astrology

During the course of learning from Masters of Vedic astrology philosophy and the rituals as described in various Sanskrit, Brahmi, Pali and Prakrit scriptures through translations or the notes taken down by travelling to meet up with the learned across India

Vast pool of knowledge that resides in unknown small places, temple towns in written Tamil, Telegu Malayalam, Oriya, Bengali, Assamese, Nepali among others including Tibetan text has been fascinating to touch and feel such amazing information that one just got sucked into discovering ancient Vedic Culture, along with comparative religion and world heritage

Author does not claim great or deep knowledge or be an authority on the subject To acquire to better understand in a decade is good enough and impossible to claim to be a master even though it being full time occupation path to assimilate the knowledge of wisdom is open to be learned and understand with ease the complexities of Vedic system in the path of spirituality

Presently author is back with the creative world though had given up the passion of photography, way back in 2k, to pursue new frontiers of knowledge. Having handicap of language, expression, style with no great flair to write, has now taken up writing and since 2k12 is fellow member of FWA (writers association) a professional writers platform and certification organization

Other published work include *Vipreet Rajya yoga in Vedic Astrology*

Aditya Hridayam and the story of Ramayana, with Surya as navaGraha

Author also holds worldwide copyright for his original work on Legend of Bamiyan, walk in time, Honor killed, Rosie rupayaa, among others and has authored the concept on God & Faith

a Thought

Faith

Tradition

Culture

the Difference between

Humanity

and rest of

Life

Author Mail at : r4jx@Live.com

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LN for Lakshmi Narayan temple at Barhni, Nepal

My forefathers belonged to and we are called

'Barhaniya Misr', meaning Misra's of Barhni

yx for **yes** the power of **xPotentially** ahead **OS.,.**

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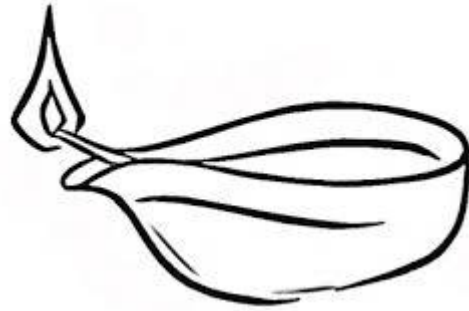
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